

HEART-SALVE

FOR A

WOUNDED SOUL;

AND

EYE-SALVE

FOR A

BLIND WORLD.

O R

Meditations of comfort for the *Ho'y Living, and Happy Dying Christian*; either in the depths of dark Desertion, or in the heighth of Heavens Glorious Union.

The Second Edition, with an Addition of an Elegie upon an Eminent Occasion.

By *Tho. Calvert*, Minister of the Gospel.

*When he giveth quietness, who then can make trouble?
When he hideth his face, who then can behold him?
Job 34. 29.*

*O aeterna veritas, & vira charitas, & chara aternitas;
Tu es Deus meus, tibi suspiro die ac nocte:
Aug. Confes. lib. 7. cap. 10.*

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*To the Beloved and
Honoured Lady in
the Lord, Ursula
Barwick Widow,
full of Grace and
Gravity.*

Madam,

I Have borrowed some confidence to set your name in the front of this Treatise, and concionary discourses, which my thoughts are you will freely vouchsafe me without grudge. In this I put you not to be the lug or handle

The Epistle

handle to a common Pot, but to a choice and Golden Vessel: and whom you know of old seasoned with Christs liquor for his iervice. At first edition I did nominally affix no dedication, there being some reasons preponderating in those wretched times, full of the worst parts of Arithmatick, Divisions & Fractions of Church and State; Now first press being all exhaust, and some urging to have it in a 2^d birth. I have yielded it the liberty of coming into the World again. Nor I hope you will be ashamed of publishing the holy life of your sanctified Neighbour. Matters there are all over in print of several natures: some *A-doxa*, as pamphlets in praise of Fornication & Drunkenness, of

T. Zetzer
in Chili-
ad. 11.

Dedicatory.

of being in Debt, in praise of Baldness, of banishment, &c. Some are *Amphilaxa*, praising things of a middle nature, and indifferent, in themselves neither good, nor evil. Some *Paradoxa*, strange things cryed up and commended beyond all mens sound opinions. Other writings are *Endoxa*, of good and stanch report withall are good and wise, truly praise worthy, as Grace, Virtue, Piety, Sobriety, &c.

St. Hieron
in Psalm
147.

What I here give out is of this last sort, that will sute every good and holy palat, as Jews fable, that Manna answered every gust. If they thought of Hony, of Partridges, of any desired dainty, what they had in their minds, Manna was the representative of it to their Mouths. your Ladyship I choose for facing this Script,

The Epistle

because I know you are much
of the same diet she was,
much feeding upon the deli-
cate dishes of the word and
prayer, publickly, privately,
secretly. And truly I must
needs approve of your diet :
for your body, caring to live
Epicratically, rather than
Hypocritically, Studying a
course dayly of slender, so-
ber, and plain feeding (though
compass with much infirmity,
and indispositions) rather then
to live medically and Phyfi-
cally, translating the Apo-
thecaries Shop into your flesh.
The first mischief that let in
all misery upon us, was
Eves and *Adams* ill diet, neg-
lecting the Tree of life to seek
and taste the forbidden fruit.
Indeed all our sin, misery, sick-
ness, death, wrath of God,
and

Barrad. in
Itiner.
Israel in
Dis.

Dedicatory

and Hell came in at this Gate of an ill diet: for our first parents made it not their meat to obey and do the will of God, which should have been their corporal & spiritual diet. But it is your spiritual order of diet I most aim at and commend, the humble and quotidian feeding your Soul with waiting on God in the way he has commanded you, and promised to bless you, you well digesting that word of our best Lord, *Labour not for the meat that perisheth, but for that meat which endureth to everlasting life, which the Son of man shall give unto you.* Other meat perishes, and nourishes them that eat it to a perishing life; but Christs spiritual food endures for ever, abides with us, and

Aquin.
pult. 62.

The Epistle

nourishes us to the growing up to eternal life. Neither this meat, nor the man perishes. A modern *Roman* Doctor of Physick disputes the case, whether a Popish clergy man be excused and without blame, if sore troubled with the *Asthma* he abstain from his office of reciting divine things, as Preaching, Reading, Praying, Singing. He indeed determines, that unless a sore *Paroxysm*, and a strong fit of the same be afresh come upon him, his speaking, singing and loud voycing will do him no harm; for he saith, all practical Physitians say, it is profitable and helpful for them that are *Asthmatick*, to read or speak with an high voyce (that is, if they be able, and at the the instant not oppressed

Paul Zacchias in
Quest.
Medico-
legal. lib.
7. Tit. 2.
Quest. 2.

Dedictory.

opprest with a violent assault) for it helps to purge the lungs of the matter impacted in them. But you look not to be ruled by him, but in and out of the strong invasions of the disease, you know how to breath high and loud in your Soul to God, when you breath straitly and strainingly to those about you. Madam go on in this wholesome diet for Body and Soul: and if, while you are here below, you cannot in Body and Soul get into Heaven, yet continue and abide on the threshold of this beautiful Gate of the Heavenly Temple of Gods mercy: the Patient abiding of the meek shall not perish, nay such shall be fatherly and sweetly supported to the end. Physicians cannot speak so much of the

The Epistle

advantage of good and orderly diet for Body, but from the word of God, we may reason as strong for the benefit of spiritual diet for the Soul: Let them tell us from their puni-godling, that if the sick would use the same diet they do, that are sound and whole, the Art of medicines would fall to nothing. Hereby he intimates, that great is the dignity of exquisite looking to diet, as if it were all medicine. Wherefore they tell us, that the right hand in diseases and wounds is Physick and Chyrurgery, but the left hand is diet, which doth very much. Now if we would study the most necessary Physick by direction of divine Medicks, then is nothing so necessary, as to learn to know God and our Souls.

Hippo-
crat. lib.
de vet.
Med.

Aurel.
Severin.
in Trin.
Chir.

Alcuinus.

Dedicatory.

order. Souls. *Philo* the Jew tells us, the
 from *Essens* three Principles were
 may these, they studied wholly to
 benefit be φιλέωσι φιλόανδρες φιλόσοφοι, to sea-
 Soul: son all their life and labours Philo. Jud
 their with love of God, love
 e sick of men, love of virtue. But
 they we have a full voice of direct-
 hole, ion, and better particularized Mic. 6. 8.
 ould to us from *Micah* in his Ter-
 inti- nary, *He hath shewn thee, O*
 gni- *Man, what is good, and what*
 di- *doth the Lord require of thee;*
 ne. *but to do justly, to love mer-*
 hat *cy, and to walk humbly with*
 nd *thy God.* Or take we *St.*
 ny- *Pauls* three, *To live soberly,*
 is *Righteously, and Godly, in* Tit. 2.
 h. *this present world.* Or if
 he we hearken to him he will tell
 li- us of taking good heed to
 , these two things, which are
 s the complex of the whole
 r counsel of God. *Repentance* Acts 20.
8 & 27.

ta-

The Epistle

towards God, and Faith toward
our Lord Jesus Christ. Or last-
ly, take his *unum magnum*, his
one great point of exercise, To
have always a Conscience void
of offence towards God and
towards Men. All comes to
this one, to imitate *Enochs*
holy Peripatericks, to walk
with God continually. Many
things of beauty and novelty
are lookt after in this World,
outwardly glorious and rich
things are applauded: men
and great persons dote upon
rarity, and splendors of this
World, and think those men
are in a kind of Heaven,
though they be very fairly for-
ward in a way to Hell. Thus
the glorious Tent and Taber-
nacle of the great *Persian*
Kings were called Ouranoi,
the Heavens: you have learnt
better

Act. 24.
16.

Gen. 5.
12.

Plato in
Timæo.

Dedicatory.

better to know Christ in the
Soul, and the Soul in Christ
to be Heaven upon Earth.
He that believeth hath ever-
lasting life, What a glorious
vanity was that of Kings of
Cusco and *Mexico*, one of them
having a glorious Garden,
where all the Trees, Fruits,
Herbs, Plants, Flowers ac-
cording to order, and great-
ness they have in a Gar-
den, were curiously framed
in Gold: and in his Cabinet
all the living Creatures were
known in Earth or Sea curi-
ously fashioned and cast in
Gold. A princely Heathenish
vanity, would make his life
no better then as *St. Augustine*
calls this life, A shadow in
Moonshine, which is little
more then shadow of a sha-
dow. I know you more stu-
dy

Lord
St. Aug.

The Epistle

dy to have all the fair flowers
of Heaven, Faith, Patience,
Humility, Meekness, Love of
Christ, Thankfulness &c. cast
in a sanctified model, by Gods
Spirit kept in your heart and
life, exceeding massy gold.
Carlo Boccomeo, Bp. of *Millain*,
Canonised for a Saint, said
well, A Bishop should have no
Garden, but the holy Scrip-
tures. Go you on still to
make Prayer your Garden
and Flowers, and by holy
glorifying of God, as St. *Chry-*
ostome directs, Give up your
five spiritual senses to wait on
God continually. For the
Soul has spiritual seeing, smel-
ling, tasting, touching, hear-
ing; which in their way ap-
plied to God, and his mani-
festations, you shall not only
please God, but give him
Musick, and be his *Decachor-*
da

Dedictory.

da Cithara, his ten stringed Harp to praise him. No farther will I detain you, but pray for you, that you may have support of Gods Spirit in your great infirmities, tryals, and gravid years, to answer them from Heaven with grace sufficient for you, and very efficient in you, that when your strength of flesh and heart fails you, God may come in with fresh store and assure you of Holy *Asaphs viaticum*, that he will be the strength of your heart, & your portion for ever. He the Guide & Father of his *Israel* lead you, till *per inducitur* a right Christian comfortable death, he bring you *ad adiutorium*, to an immortal life, which all good Mortals wait for by Jesus Christ

St. Chry-
in op. Im-
perfecto
in cap. 22.
S. Matth.
Hom. 24.

The Epistle

Christ the blessed Purchaser,
and unfailing Preparer of
it.

Soprays your ob-

servant servant

in the Lord.

T.C.

THE

fer,
of



THE
EPISTLE

To the
READER.

C. *F* *Aith and assurance, the
Christians Ourania, is
better worthy wooing and fight-
ing for, then the Grecians
Helena; the one is but the sub-
ject of a worm-eaten beauty,
the other carries with it a decor
and beauty that no old age (no
not Eternity it self) can wrin-
kle or furrow with uncomeli-
ness: holy Souls find it hard in
the*

The Epistle

the getting, and meet with a
task, that makes them imploy
all their shoulders and sinews for
the keeping of it. The Labours
of the Saints to fight with the
Monsters that Satan sets on
work against them, the scruples,
doubts, fears, distempers, temp-
tations, hellish methods, noc-
mata and depths of the Serpent,
do put a name of softness and fa-
cility upon all Hercules his la-
bours, & sore tryals with Beasts
and Men; yet this is their com-
fort, their help is more, for
Christ having begun his Grace,
will stand by them, and work
for them till all his Heavenly
business be perfected; and
though the Serpent may rend the
Skin, and wound the flesh of
th: Heel, yet Gods Servants
shall end in capite, in the Head,
both bruising the Head of the
Ser-

2 Cor. 2.

11.

Revel. 2.

24.

Phil. 1. 6.

Phil 4. 13.

To the Reader.

h a Serpent, and being sure to have
plo the benefit as members of Jesus
for Christ their Head, of whom they
ours hold. The first of these Texts
the was addressed and dressed for
on the wounded Heel of a gracious
les Saint, that was struck sick by
mp. the Serpent, of which sore
oc. (drinking up the moyſture of
nt, her Spirits) ſhe was dangerously,
fa. deeply, and diſtreſſfully ſick,
la. lying in the valley of the ſha-
ſt. dow of death 3 Quarters of a
w. Year, day and night combating
for with God, about Eccliſes of his
ce, Face, deſertions, maniſeſtati-
rk ons of wrath, apprehenſions of
nly hell, which ſqueezed out fre-
nd. quent confeſſions and complaints
he of an eſtate worſe then Cains,
of an owning of the Sin againſt the
ts Holy Ghoſt, a challenging repro-
d. bation as its due portion. And
he beſides the, ſenſe of an angerful
r. God,

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2 Cor. 2. of the Saints to fight with the
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Revel. 2. Monsters that Satan sets on
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Phil. 1. 6. hours, & sore tryals with Beasts
Phil 4. 13. and Men; yet this is their com-
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To the Reader.

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Serpent, and being sure to have
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Face, desertions, manifestati-
ons of wrath, apprehensions of
hell, which squeezed out fre-
quent confessions and complain-
ers of an estate worse then Cains,
an owning of the Sin against the
Holy Ghost, a challenging repro-
bation as its due portion. And
besides the, sense of an angerful
God,

The Epistle

God, there was continual combating with the Spiteful Spirit of Hell, every day ready to write its own Epitaph with the blackest letters of damnation, and a lost Soul: All these accompanied with solitude, and secrecie, with two & three days together fasting, praying, and weeping, till the eyes were turned into buckets, and few spiritual comforters and legatim p^{er} cis to be met withal, save one Spirit of Grace, that had bound up the Soul in this Resolution, Though God will not be my God, yet I will die praying and seeking after him: and a poor messenger of God, who having but a little Oyl in his cruse, by dayly dropping of it into the wound, it both increased and healed with the dropping. It pleased God at length,

To the Reader.

to make the winter and sad weather of this storm-beaten Soul to be over & end, so as the flowers appeared, singing of birds was come, and the voice of the Turtle was heard, & a cheerful Soul, began sweetly to sing in its Cage of Clay. The sorrows were deep, the comforts rose very high; and as once worm-wood waters were drunk in the Cellar of bitterness, and the banner over the Soul seemed in great letters to have it The Lord hath forsaken me: Now it is led into the Wine Cellar of Gods promises, the sweetest comforts are broached and drunk, and the Lords banner of love is spread over. Here Heaven out of Heaven, and some of the masters joy descended down, before the Soul ascended up to it. After the Vessel
had

Cant. 2.
Isa. 49. 14.

The Epistle

Largissimum
quoddam
caeli gremium,
Bernard
in Cantic.
Ita mihi
visus sum
tanquam
unus ex
illis beatis
esse, O Si
dureffet.
Idem in
cantic.
Ser. 23.

Titulum
frontis
crade, ut
mutasit
pagina, &
quod suf-
ficat, lo-
quatur
materi-
am, non
loquatur
autorem.
Sever.
Sulpit. in
Epist.
ad. Hiftor.
D. Mart.

had been seasoned some months with this unknown and admirable new Wine of living comforts, the Lord by a Chariot of sickness, and that a violent one, hurries the Soul to Heaven, first giving it clusters of Canaans Grapes, and then making it walk through Jordan to come into the promised Land, and eat of all the fruits of blessedness to the full. The second Treatise was after the cure of the Heel, at the celebration of the triumph in the Head Jesus Christ. We say no more of the discourses and treatises, but that they may still be profitable even after the hours of their first birth; they are of age, whether they can speak much for themselves or no, I know not; you may see no great desire there was in the Author to send them abroad, though

To the Reader.

though they have been desired. They were conceived and born in the year 1632. when the womb they came from could plead nothing but unripeness and youth, and therefore hopes his pardon may be the sooner sued out; it is now fifteen years since almost, Horoces nonum prematur in annum; It hath the same matter and form it had, unaltered; only that of Esay has the Conclusions all handled, and so suffers a little addition of what was not spoken, to fill up the Text. I have some reasons why I make this walk in publick, for, first, I owe so much to her memory myself. 2. There is some need of reviving her graces for others that knew her, among whom such examples are rare living, and are rarely thought of when
the

The Epistle

the parties are dead; for we are very prone to bury good examples, but evil examples have a daily Resurrection, 3. No great reason appears, but that now when so many Wild-Goose Quills are writing, and so many Soul-poysoning, and Faith blasting Themes are daily printed and published, to the detriment of many Souls, set out with the plausible and gay flourishes of new Truth, and new Revelations, but it will stand the servants of God in hand to put out something practical, and sound, to fill the hands of their friends with that which is wholesome, though it be not so glorious to the eye and fancy, We run like the Dromedary in the wilderness after Doctrines of new Theories, and we forget the old rules of holy practical Theologie; O that
in

To the Reader.

*in Science we were more sober,
and in Conscience more sound!*

*It was a true censure of our, and
former times, that the Primi-*

tive and foregoing servants of

*Beza in
Epist. lib.
Epist. 1.*

God had less Science, and more

*Andreae
Duditio.*

Conscience: and our men and

age have more Science, but less

Conscience. that is, less inte-

grity and simplicity of Consci-

science; the former times were

full of Fire, and ours full

of Glow-worms. That good

Soul about whom these en-

suing lines were, might for a

wakened and right Conscience)

challenge some praise, to set her

forth as exemplary, specially to

her rank, that they might not

strive to be called fine Ladies,

Ladies always in the fashion,

but what is better, Ladies in

the faith, and as St. John's E-

lect Ladies; But living she de-

sired

The Epistle

fired it not, and dead she needs not any such thing. Flatterly commonly, and Wit sometimes has gone very far in the praise of things, where all was an occult quality, so hidde as could not be found. Augustine saith of Julian the Pelagian, that he was [idoneus dicere panegyricum Satanæ] He was fit to make an Oration in praise of the Devil : And one Bruno an Italian did expressly do it : But away with such fancies, it will be better for us to enquire after the great Rabbies and Masters under which she tutor'd did, and we also may profit, and attain to exact holiness ; and they were three great Tutors, that (Luther writes) make a compleat Divine, Meditation, Prayer, Temptation. Reader, peruse, ponder, practise, thou mayst find what

Pirkhai-
merus
laudavit
podagram.
Janus
Douza
umbram.
Joannes
Bruno I-
talus eti-
am Dia-
belum.
Frid.
Taubman
in Virgil.
Culic.

Melch.
Adam.
in vit.
Luth.

To the Reader.

what (rightly considered) may teach thee to be a Christian Centinell, to watch thy Soul, and keep thy spiritual peace carefully, lest thou come to the mourning and great cries of Ramath, with Rachel, to weep if not for the Children of thy womb, yet for thy peace and assurance, the Children of the Lords womb, and be much troubled because they are no. A right use of the departure of good Souls may be learnt so much the rather because it is so neglected, as if there were no more thoughts of heart to be had about the withering of Roses, then the cutting up of Nettles; the departure of a Stephen, and the death of a Cain. Thou mayst if thou wilt receive some benefit, if not, this is one witness more against thee then thou knewest of before

The Epistle

fore: good things if they profit not, they hurt. I will not abuse my small leisure to a larger prodrom, or extended, Epistle, lest, as the lips of a fool swallow up himself, so my lines might be censured. If this and such like Treatises may keep any from conversing in the frothy toddler of Pamphlets idle and vain; or if any Soul may hereby learn better to mind duty, and either keep or recover sense of sweet mercy, he shall rejoyce who is

Cicero de
Accio. In
orationi-
bus mul-
tus & in-
eptus. De
legibus,
lib. 1.

The Churches servant
in the Gospel.

T. C.



HEART-SALVE
FOR
A WOUNDED SOUL.

PSAL. 143. 7.

*Hear me speedily, O Lord, my
spirit faileth, hide not thy
face from me, lest I be like
to them that go down into
the Pit.*

IN this *Psalms* we have the Pi-
cture of *David* without his
Harp, having laid aside all
his pleasant Tools, he is now
in his pœnitential plight:
sadness sorts not with Musick: If
we ask the reason of the metamor-
phosis of this holy man, from his
heights of joy to such depths of
sorrow, he may answer with him
C who

Job 30.
30,31.

In Hiero-
nym. qua-
drupl.
Psalterio.
Quum
fugeret
Saullem.
Piscator.

who was a Patriarch of the same Tribe of affliction, *My skin is black upon me, and my bones are burnt with heat, my Harp also turned into mourning, and my Organ into the voice of them that weep.* Or with the words of this Verse, *My Musick fails, for my spirit fails: Let the living rejoyce, but I am as one dead and ready to be laid in the pit.*

The Septuagint intitule the *Psalms*, *A Psalm of David when he was persecuted by his son Absalom*; the Original has no such matter. The ground of the former is fetcht from the 3, and 9, and last Verses of the *Psalms*: True it is, this wicked Son often made his Father sing with a heavy voice, where *David* was deceived in imposing on him the name of *Absalom*, his Fathers Peace, his life signified no such thing, he being *Benoni*, a Son of sorrow and mischief to his Father; whatsoever were the occasion, the matter of the *Psalms* is evident, the light of Gods countenance, Gods audience of his Prayers, the comforts of his Spirit,

rit, his power to sustain him, his Grace to quicken him, all earnestly desired; these are the substance of this holy *Psal*: what the Father saith of that Verse, *Psal. 77 4. Thou holdest mine eyes waking, &c.* a sleepy Monk cannot say that Verse; the same may I say in another kinde, a sleepy secure Christian, that mourns not for his sins, and by faith and patience not earnestly trusting and waiting upon God, cannot truly say this. The *Psal* is a congress for a Combat, or a pitched field 'twixt faith and distrust, the old and new man in the Soul of a sanctified man; distrust of the flesh arms it self with a multitude of sorrows, and fainting with waiting for Gods delayed help: Faith in the new man comes strengthened with a multitude of Gods mercies against the multitudes of miseries, waiting to spie Gods face, though he do for a while hide it; yea, as winning the Battel, stedfastly concluding, Though thou hide thy face, yet art thou my God, and my hiding place. Here, about

Monachus
qui non
vigilat
hunc ver-
sum non
potest di-
cere. Hie-
ron in
Psal. 77.

Ver. 9, 10

Heart-salve for

Gods help, we have *David* requesting and reasoning with God. The request are two, the reasons two, to move the Lord to grant his requests. 1. Request is for audience, and that speedily. *Hear me speedily, O Lord.* And that is backt with reason, why? What haste? why begest thou for so speedy hearing? He gives the reason, *My spirit fails, I can hold out no longer.* 2. Request is for light of Gods countenance, *Hide not thy face from me.*

Sam and
Sense.

2. Reason, for that is the present peril he is in, even ready to die: If thou hide thy face, Lord, I shall perish, and accompany them that lie in the pit. We may frame him to our understanding, as if he thus pleaded with the Lord, How long, O Lord, wilt thou shut out my prayers, look upon me, and behold how low I am brought; O hear me quickly, lest my tired spirit give over, lest my faint heart, which has now no more strength to subsist without thy help, do quite break off, as drown-
ed

ed in the whirl pit of my deep sorrows. Now at length, O Lord, after my long waiting, send, and let shine the light of thy countenance upon me, which may glad my Soul, shew me thy face, which may raise me up again, else if thou still delay, what is there can keep me alive any longer from the company of them that are laid in the grave, and sleep under the c'o's of death; my life (without sense of thy love) being worse than death..

First request, *Hear me speedily* : Doctr. David he is in trouble and he betakes him to prayer : Prayer is the sovereign Remedy the Godly flie to in all their extremities. The Saints in sorrows have fled for comfort and healing unto Prayers and Supplications. Heaven is a shop full of all good things, there are stored up blessings and mercies ; this the Children of God know, who flie to this shop in their troubles, begging for help from this holy Sanctuary ; *In the day of my trouble I sought the Lord.* Psal 77.2.

Pfal. 116.
3, 4.

When any vexation makes our life grievous unto us, what should we seek but help? of whom should we seek, but of the Lord? how should we seek, but by prayer? *My sore* (saith he) *ran and ceased not*; so his Soul ran and ceased not to pray to the Lord. When the sorrows of death compassed him, and the pains of hell got hold upon him, what was his course? then he got hold of the Lord, and prayed unto him right humbly: *Then called I upon the name of the Lord, O Lord, I beseech thee deliver my Soul.* We have to confirm this, for a sure and saving way, Precept, Practice, Promise, Performance.

Pfal. 50.
15.

1. Precept, God commands us to pray at all times, especially in sad times. *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.* He commands us to depend on him for deliverance, and calling upon him is the best dependance.

2. Practice, the Godly have walked in this way, which God has prescribed: All *Dauids* Psalms will

will witness, that he coupled his troubles and prayers together, *Psa.*

6. *Psal.* 38. So *Hezekiah*, at hearing the message of death, sent to the Lord a message of Prayers. So *Nehemiah* in *Jerusalems* destruction, sought succour to her distress by prayer. *Esa* 38. 2. *Nehem.* 1. 45.

3. Promise, the Lord hath armed us in our Petitions with hope, which is made up of sure Promises; we shall not pray to one that is deaf, as soon as we can find our tongue, we shall find his ear: Every humble praying sinner, shall have a hearing and helping Saviour. *Esa.* 65. 24. *John* 16. 23.

4. Performance; all Saints are ready to subscribe, We prayed; the Lord has performed and delivered, *This poor man cried, and the Lord heard him, and saved him out of all his troubles.* *Psal.* 34. 6. This poor woman, even *Hannah* prayed, and the Lord heard her, he gave her *19, 20.*

Samuel, the thing she asked of God, as the name signifies: All the Saints cry, and by experience witness the Lords performance

upon their prayers: we have swimm-
 med (say they) in all Seas of sor-
 rows, ready to sink, but prayer
 hath held up our heads. I was in
 the stocks, I prayed and am deli-
 vered, saith *Joseph*; in the Lyons
 den by prayer I muzzed those
 cruel Beasts, that they did not bite,
 saith *Daniel*: our bed was made
 in the fire, our coverings violent
 flames, prayer prevailed with the
 Lord to cool all this heat, say the
 three Children. God has thus per-
 formed, he will still perform; our
 evils are no greater, God is not
 deafer; he can still deliver, for he
 is as strong; he will still deliver,
 for he is as loving and gracious;
 he must hear and deliver us, for he
 is faithful, and will not deny his
 Seal and Promise, which he hath
 given us.

use.

Away then with all broken
 reeds, learn we not to lean on, or
 to trust to vain confidences, & fly-
 ing to carnal remedies in our evils.
 Is there any evil which the Lord
 hath not wrought? Are we in
 some trouble? the arm of Heaven
 sent

sent it, the arm of flesh cannot remove it. Has God wounded thee? seek not then to the Devil, or the Witch his Agent for a Plaister: Art thou in poverty? trust not to unlawful shifts, they may raise thee up again in the world, they cast thee twice as low in the world to come. O the folly of worldly men, who think with pleasures to drown their sorrows, with mirth to stop the mouth of Conscience, and to laugh away the burden of their evils. *In vain is salvation hoped for from the mountains;* if God Jer. 3. 23. wound, worldly comforts are but foolish Physick. There is no way like this, to fly to him by Prayer; when we trust to earthly helps, we take no notice of Gods hand.

Secondly, Lawful means may ² use. not be neglected; carnal and sinful means may not be used: Better use none but prayer, then use all without prayer: As carnal and evil helps are to be avoided, so let this give an exhortation for direction to the Sovereign means of help in all our necessities and exigencies,

Hof. 6. 1.

gencies, to betake us unto prayer, that, even for the time we pray, will mitigate and alleviate the evil, and in Heavens appointed time will obtain a removal of it. The voice of a good heart is that of the Prophets, *Come let us return to the Lord, for he hath torn, and he will heal us, &c.* Tender before God your troubled spirits, lay before him all your sorrows, he will be overcome by fervent prayer, to lay unto them an equal, yea a far more surpassing weight of mercies, in giving a gracious deliverance. The Prophet knew the vertue of prayer to be so powerful, that he

Psal. 80. 4. **falls** a wondring why God can be angry with his people that prays: For how can God be angry with a truly praying heart? unless he will be angry with his own Spirit, which teaches to pray, yea which frames the Petitions his Children put up unto him. God cannot be displeased, and continue his wrath, if there continue in me his Spirit of prayer, for then there should be discord 'twixt God the Father and

and the Holy Spirit, when yet they are but one God. If we pleaded with the bare spirit of man, our Weapons were but *Vitrea tela, Weapons of Glass*, as the Father calls Hereticks Arguments, quickly broken, of no force, but being assisted by the Spirit of Grace, what shall stand in our way? not tribulation, not anguish, not sorrow of minde, not temptations of Devil, not malice of men, not the failings of our own hearts, for he that hath given us his Son to intercede above, and his Spirit to intercede below for us, and in us, how shall he not with them give us all things else, especially things concerning his Service? If God have any marks for his sheep, sure this is one, that they call upon God, and are accustomed in all their needs to shew their rent fleeces, their weakness, their evils to the eye, and ear of the great Shepherd of their Souls by prayer. If there be and so carnally foolish, as will cavil at, and scorn this Heavenly habit of prayer, saying, Who can shew

Austin.

shew us any good that comes from it ? many pray, but where is their Cross removed, and blessings conferred by it ? to such this good we can shew, that though their deliverance do not appear, yet this appears a signe of their adoption, and which shall certainly bring them peace at the last; when all carnal men shall be accursed, who have carried this mark of Goats, that they loved not to call upon God. Besides, this good shall certainly come, their afflictions are sanctified to them by prayer, and a sweet communion and fellowship is maintained 'twixt God and the Soul, which is the only Heaven to be had upon earth.

Verse.

Here are two errors about prayer would be avoided. The first of wicked men, who despise small evils, and use not to fly to the remedy of prayer, but at some sore plunge and last pinch, when the Boat has tried all other Oars, and cannot be brought safe into the Haven. It is not the custom of them that are unaccustomed to Godliness,

ness, not to betake themselves to prayer, till worldly helps are out of joynt and cannot help them? Then when worldly means will not delp our decayed estate, the last refuge is to call on God. When the Apothecaries pots cannot draw them out of the bed of sickness, (after all) prayer chuses God for the Physition. When 12 years Mark 5. Physick will do no good, then the diseased woman cares not to ask Christ his counsel. When death or the utmost end of any evil approaches, then doth the worldly spirit turn to God, because he cannot work it out himself : an evil ordering, when God must be put in the second and last place. Thus justly doth God suffer men to despise small Crosses, till they by neglect of prayer grow vehement and immense, like waters from the ankle to the chin. Well worth St. *Austine*, who, when his teeth did but ake, did flie unto prayer, and desired them that were present with him to pray for him, and with him : whereas we
on-

In Confess. lib. 9.

only foolishly, ungodlily, do desire the prayers of others, and fly to our own prayers, only when evils are grown great and ripe. Be our evils never so small, yet they may grow greater, unless we take prayer the remedy for prevention.

Second error is of Godly men, who by the greatness of their sins, or afflictions are kept and affrighted from prayer, as if it were only able to remove lighter burdens; nay rather, they should be more diligent in prayer, by how much more vehement their anguish is. If your evil be so great, why do you encrease it? Expectation of deliverance from the most laden and heaviest weights is not hopeless, unless we be prayerless. This is as if some silly one should argue, Strong ropes and good tacklings, firm Masts, and whole Sails are profitable in a calm Sea, but in a storm and violent tempest nothing will hold, all will be broken with the Winds; yea, doubtless, if in our calm or evils prayer be profitable,

fitable, much more is it necessary when the winds blow, the rain fall and the storms beat, for this will underprop and stablish a Christian to keep him from falling.

But against prayer in those cases the Godly (deeply afflicted) have to shifts:

Fain would we pray, but in our Shift, prayers we finde no delight, no spiritual rellish in this duty : and what shall we get in that if we go about it, for which we are so unfit and indisposed ? so shall we rather provoke God than any way please him. This is called driness and barrenness in spiritual exercises ; yet why should this hinder us ? be our hearts never so dry and barren, this is the way to moisten them : It may be through the trouble of our hearts we finde no delight in our devotions ; we know ^{John 5.} the Angel was in the Pool when the waters were stirred and troubled ; so though we think our troubled tumultuous thoughts, unfit to meet and commune with God in prayer, yet even then Gods Spirit

Spirit can move in those troubled waters : our unfitness cannot hinder the fitness of Gods Spirit, whose best and most prevailing language is troublesome groans and sighs that cannot be exprest. We may go to God unfit for prayer, and yet be marvellously fitted by him that works upon hearts in the very act of prayer. Yea, surely, a prayer which is put to God constrainedly, not to please our selves, for we find no tast pleasant in it, but joyfully to obey God, because it is his will, is very acceptable to him. The more humble we are in misliking our prayers, the more commonly doth the Lord like them. This hindred not the Prophet in his distress, *I am so troubled* (saith he) *that I cannot speak* ; yet for all this he prays : And *Hezekiah*, when his great sorrow so disturbed his prayers, that he seemed rather to chatter like a reasonless Crane, than to speak like a man or pray like a Servant of God ; yet this cackling, chattering, troubled prayer brought to him the sealed

Rhm. 8.

Psal. 77. 34

Esa. 38. 14.

Patents of Gods Promise, for spinning out the thred of his life to fifteen years length; what better prayer could the freest prayer have brought? God knows our broken sighs, and loves our undigested troubled groans, for he commonly dwells most pleasingly in troubled hearts; he takes our prayers, not as they are heavy and distracted, dead and dull, but such as we would have them, quick and fervent, lively and earnest.

Yea, but God seems to be our ² Shift enemy, he hides away his face, and if the face be turned away, the ear goes with it. Here the Serpent shews his tail, this is one of Hells Arguments, to withhold the humbled heart from approaching the wellspring of comfort. Suppose God seem to be thy enemy, is not Christs counsel good, *to agree with* ^{Matth. 5.} *thine adversary quickly*, to appease him and make him thy friend by supplication unto him? When two are at odds, the best way is to bring a third person, to mediate betwixt them. Dost thou feel a seeming

seeming sense of Gods displeasure, then say I in like advise to that given to *Abraham*; Go take his son, his only Son Jesus, offer him up to his Father upon the Altar of thy contrite heart, pray him to be the third Person to mediate betwixt God and thee; beseech this Heavenly Protector and Advocate, to plead the causes of thy Soul unto his Father; say unto Chrip, I dare not speak to God, he seems to be my enemy, let thy blood speak for me, stand thou betwixt him & me & be my reconciler, for in thee he is well pleased. The Prophet was in this case, he would gladly pray to God, but the remembrance of God troubled him, when he saw (to his judgment) that the tokens of Gods displeasure were upon him. But against this fear we may be bold and confident in it, that if God be displeased, he cannot refuse the sighs of a contrite heart, let this sacrifice smoke before him, and Gods displeasure cannot long smoke against thee; Satan may be displeased at it, but believe him

not

Mat. 3.
Tantum
aberat ut
cogitatio
de Deo
mentem
inquietam
micaret, ut
contra nil
æque me
perturba-
ret. Beza
in Psal. 77.
3. in Para-
phrasi.

not when he tells thee, that for all this God is displeased.

Speedily : his request is not only for hearing, but for speedy hearing : *Hear me, and hear me speedily* : answer, and answer quickly ; this is the tone and tune of men in distress. Man in misery earnestly sues for speedy delivery. In our afflictions and troubles, deliverance though it should come with wings, we never think it comes soon enough. Weak man cannot content himself to know he shall have help, unless it be present help. Accelerate
If evil fall upon us in the night, ^{quia magna esset} we would have it removed ere the ^{poena mea} morning ; if in the morning, we ^{tarditas} would not have it our ^{tua. Card.} bedfellow in the evening. We would have the Lords Promise run thus, Your sorrows shall not endure the whole night, your joy shall come long before the morning. The luxurious Emperour and his drunken mates

de *Aliaco* in *Psal.* 31.
Qui nunquam Solem
nec orientem, nec occidentem viderunt.
Cicero de finib. lib. 2.
Smyndirides the *Sybarite* bragged of his
blessed voluptuous
life, that for 20 years
he never saw the Sun
either rising or setting.
Athen. Dipnos. li. 6. c. 8.

eat and drank all the night; and slept all the day, in so much as it was said of them, they never saw Sun-set nor Sun-rise. Such would we have our evils we suffer, of so short continuance, as might neither have Sun-set nor Sun-rise, to see us in our misery. Which makes me marvel at that strange *Egyptian Beast* called *Pharaoh*, who being demanded by *Moses*, when he would have Gods Plague of the Frogs removed, answered, *To-morrow*. Surely here he spake not as a man, to whom an hours trouble is accounted a day, a day a month, a month seems a year. For in leaving of two things we change our desires, and are much different.

EXO. [8. 10.]

1. In leaving of sin, there we procrastinate and put off; and when God says, *to day hear my voice*, we answer, to morrow, and Judg. 19. 6. are like the Levites Father too kind hosts to such bad Guests; O my sins, you shall not be left to day, tarry till the morning; our pace to repentance is slow, far from haste.

2. But

2. But for afflictions to leave us, there we wish they had feet Psal. 55. 6. like hinds feet, to run away from us, or we the wings of a dove to fly away from them, and be at rest. The Prophet, who had good shoulders to bear much, yet cares not how soon the weight were off them : Be pleased (O Lord) to Psal. 40. 13 deliver me. How long time would he willingly lie under his troubles ? doth he desire God to help him after some months and years ? alas, no, within some few hours ; *Make haste* (saith he) *to help me.* Yea, because God seems to come slowly, he intreats him to amend his pace, *Make no long tarrying, O my God,* Ver. 17. *in the day when I call, answer me speedily.* He would be helpt the first day of his trouble ; nay, and Psal. 102. 2. he would not have the day spent neither ; speedily let it be, betimes, even in that day. What Prisoner desires not to be presently set free, and that liberties soft hand may loose his Iron knots ? what Mariner wishes a long storm ? what Servant sighs not for his

his hard Apprentiship? yea, who is he, that if there were an appearance of an offering to take the Cup of calamity from his mouth, saying, Thou shalt drink no more, would answer, This Cup shall not yet pass from me. I delight to carouse and drink deeply of these bitter waters: yea, this desire extends so far, as it comes to the Son of Man, the blessed Seed of the Woman, who was so clad with our humane weakness, as that he earnestly prays for speedy help from his heavy anguish, and that not once, but often, *O my Father, if it be possible, &c.* and when his Father answers not, he cries like one ready to fall under the burden, *My God, my God, &c.* The reason in Christ thus complaining is to be fetcht from thence, whence his flesh came, even from us; it was our humane flesh not his divine Spirit which was so weary of suffering; his Spirit was willing, it was our flesh that was so weak.

Reas. 1.

Heb. 12.
11.

And the reason in us is that to the *Hebrews*, all chastisement for the

the time is sharp and uncoothsome; affliction is grievous for the present to mankind, especially among some Priests of *Baal*, that endured with the lancing of their flesh some foolish followers of the *Romans Baal*, that delight for penance to lash and whip their own skins; few or else none but they shrink at the Cross.

Or we may fetch the Reason 2 Reason. from the common appetite, and desire of the unreasonable Creatures; the withered hand of meer sense leads the poorest Creature to seek for its own ease and quiet; the simple Bird would have speedy deliverance from the Cage.

Take we heed, that we do not Use. so dote upon speedy help, that for it we venture the loss of Gods love, and the breach of his Commandments: Never so affect speedy release, unless it may come in at the right door. Do we suffer hard things, do we cry, how long, O where is he that shall deliver me! yet take we heed that Gods wisdom

wisdom be not thrust out of the Chair, and carnal Policie put in the room of it. There are such unlawful shifts and shifters, that when they have waited awhile and help comes not, they bid farewell to dependance on God, and as it were resolve, we will tarry no longer, come brains plod for release; now Policie and arm of fleshly helps play thy part; now carnal shifts invent a means of safety. I do confess, we may thus get a deliverance, but it's a deliverance with a vengeance, when there is neither Gods Hand and Seal at it, nor our faith in it; it proceeds from an incredulous, impatient heart to say, when help is deferr'd

(with that impious King) Why should I wait for the Lord any longer ? If we love help and release, let us cleave only to God that Rock of help, and look for it only at his hand. It comes soon enough, and in a good time, what time soever it come, if it come from him.

1
2 King. 6.
33.

2. Let them that are in distress ² use.

learn not only to call upon God, but to call waiting, and to tarry the Lords leisure, lest we make too much speed; God may love thee though he do not presently deliver thee, and thou must learn to trust in God, though (with *Simon of Cyrene*) thou travel a long way with an heavy Cross upon thy neck. *He that believeth maketh not haste*, for in too much haste we we may come to stumble in Gods service. As the Prophet confesses, his hastiness made him stumble; being long afflicted, *He said in his* ^{Psalm 116.} *haste, all men were lyars*, that ^{11.} thought there were hopes of deliverance. When we in passion cry out, *God has forgotten me*, do's not our patience stumble? our confidence, doth it not here catch a fall, and cannot keep his feet? Beware lest Satan give thee a reed instead of a staff, and cause thee in thy weakness to think God is weak, and I am now past remedy; or his truth is weak, he will not keep promise to deliver me. Often-

D

times

times Satan raises in the minds of Gods afflicted ones an hard conceit of God, that he loves them not, that he cares not for them, and all is by dashing them upon this Rock, because he delays and doth not speedily help them. It is a point of precious wisdom to learn with *Paul* and *Silas* to sing in the stocks; to be a Scholar in *Jobs* form, praising God even upon the dunghil, patiently expecting deliverance, though it come with a slow foot. The Jews Hebrew Language ('tis thought by some) shall be used in Heaven, but their words in the desert are the very Language of Hell, to murmur, grumble, and repine at the Lords doings, if the Salve be not as ready as the sore, and meat as ready as their appetite. This same speedy deliverance is good, but to trust and depend upon the Lord in his Word of Truth, when help lingers and is long a coming, this is far better. Gladly would I with good *Jonathan* shoot some Arrows, to let *David* in his trouble

Quod
non veri-
simile
scribit, *Jo-*
an. Gerar. 1
Vossius de
Orig. Ido-
lat. lib. 3.
cap. 44.

1 Sam. 20,
55-56.

ble know what to do, and how to collect, that we may have the Lords love, and the Lords Rod both together, and a long time to scourge us without ease, and speedy help: and thus I shoot them in these considerations, it may be some instead of *Jonathans* Boy will gather them, and take them up.

1. Consider that the Lords reasons are for thy good, though he do not speedily deliver thee; now the Lord means to try what is in thee; thou madest good shews in the day of prosperity and ease, now he has brought thee to the proof, to see if thou madest not false flourishes and gave the view of Clouds without any water in them: He has brought thee into Jude ver. 12.

the field, to see how thou canst clasp hold of him, and wrastle with faith and patience. There were fair promises as great as *Peters* in thy mouth, he has brought thee into the High Priests Hall, to try what is in thy heart: thus he tried *Hezekiah*. God loved *Jo* 2 Chron. 32.31.

D 2 *seph,*

seph, though in the stocks, yet he made not that haste he desired to help him; he suffered the Butler to forget him; this was harsh, that both God and man should seem to fail him, yet was it for his profit and proof, all this while was the Lord a trying him in his affiance, patient dependance, and then he must be delivered, and the Prince looses him, and sets him free, when the time of Gods Word is come, and when the Word has tried him: our time of deliverance is come, when time of trial ends. Thus is it with thee, look to thy self, the Lord is trying thee, play thy part of confidence, and hope in God well in thy troubles & then for one blessing thou expectest, thou shalt have two; God will both release thee and praise thee. Art thou not yet helpt? why, suffer a while longer, thou art not yet tried, the Lord knows well enough the way he takes with thee, and when thou art tried, thou shalt not only come forth. but thou shalt come forth

Psal. 105.

18, 19, 20.

Job 23. 15

forth as gold that is tried in the fire, fitter by the fire to make a vessel of honour.

2. Consider, the great benefit that the Lord would bestow on us by deferring help : the Lord by this means teaches thee an Art beyond all the seven liberal Sciences, the Art of prayer : In prayer we have special familiarity with God ; but prayer in deep affliction comes nearer him than at any other time, and is more welcome to him! We should never learn to beg right and soundly, but by begging often and frequently. Often visits breed stronger and dearer acquaintance 'twixt friends. I will willingly be acquainted with troubles to get acquaintance with the Lord, and his Court of mercy. When we are fain to pray again & again, it teaches us to seek out several Arguments and motives to move God ; some from his power, he is able to help us ; some from his truth, *Lord what is Psal. 77. become of thy true promise, is thy Co-^{8,9} venant come to an end for evermore?*

some from his love and mercy,
Hast thou forgotten to be gracious?
 Art thou that God of whom they
 sing. *His mercy endureth for ever*;
 and hast thou no mercy to hear
 and help me? Thus like a scruple
 in our estates, which makes
 us seek all the Court Rolls, do our
 longing affections lead us to God
 with earnest and urgent prayers,
 and seek out the wisest and movingst
 Arguments to put life into
 our Prayers. O the excellent
 learning of afflictions, which teach
 us to search out all Gods Promises,
 to lay to our own hearts and
 before his eyes by faithful prayer.
 There is a great deal of difference
 betwixt a prayer in ease,
 and that in adversity, especially
 spiritual troubles: there is more
 Art and Arms, more wisdom,
 more life, and feeling in the one,
 than in the other: it is one thing
 to pray, another thing to strive in
 prayer.

Coloff. 4.
 12.
Agonizein
en tais
prosenchais

III.

Consider that the longest trouble
 is but short in several respects

I. In

1. In respect of the time of our sinning : Thou sufferest but a week, thou hast lived in sin many weeks and months ; or, thy grief lasts a year, hast thou not provoked God many a year ? We love indeed long faults and short rods : we should never be free from scourges, if the Lord continued striking so long as we continue sinning, God exacts less than our iniquities deserve. Job 11. 6.

2. In respect of God it is long to us, it is short to him : with him a thousand years are but as one day ; we seem to suffer a thousand hours, this unto him is but as one minute. It is not our sentence, but Gods Judgment that must stand for giving estimation to any thing. He calls our sufferings but a *To'nun*, sufferings of this present time. 2 Pet. 3. 8

3. In respect of that infinite and endless ease and joy, which both succeeds and exceeds these sorrows and sufferings. Thou now criest, make haste to help me, hear me speedily, how long shall I be

vexed in my Soul? thou wilt one day say, O happy heavy afflictions, for a night, which have brought such joy in the morning: Blessed temptations, which though grievous and tedious in the end, have brought me to glory and peace without end. Who will be afraid of suffering a little while with Christ here, that he may be a partner of everlasting glory with him hereafter? *Jacobs* hard seven years service, he counted but short, compared with that sweet society he should have with his wife at the end. We suffer an hour, we shall reign for ever. Compare a moment and eternity together: we shall weep but a short time, we shall have a long time of joy for it. The Lord would have us consider how he will make amends for our suffer-

Esa. 54. 7, ings. *It is but for a small moment that I have forsaken thee, but with great mercies will I gather thee: In a little wrath I hid my self from thee, for a moment, but with everlasting kindness will I have mercy on thee, saith*

saith the Lord thy Redeemer. It is good being scourged an hour, to have the Rod cast away for ever. O how well should we endure the forest afflictions, if we did but consider that they are light and momentany, yet work unto us an exceeding surpassing weight of glory ?

4. Consider, thou hast a safe way by resignation of thy self in to the Lords hands ; Cast thy self upon him, he brought thee in, trust him with it, he will in good time bring thee out: Conclude with thy self, if release do not yet come, it must and will chme, for God is faithful who hath promised ; Submit to his hands and handling ; being sick do not correct and find fault with thy Physick ; the Physitian knows best what and when any thing is fittest for us ; when these corrasives have eaten out sins fowl matter, then the Cordials of Gods Spirit of Peace shall refresh thy Soul. We would have no tart nor bitter Medicine, when God knows it may

1 Cor. 4.

Non corrigat æger
Medica
menta sua
Austin.

Psal. 146.

Paterente
curari ita
sanandus
es. Aug.

be Sugar would mar our Physick. Impatient man would have the Plaister pulled off the sore too soon, before the wound be either drawn or closed. Give the Lord leave to do his pleasure, he continues thy grief, because hasty Physick might do thee hurt. If the Lord heals us slowly, say to thy self, Be contented, O my Soul, it is for thy good, that he may do it soundly.

5. Consider, that when one eye fails thou must get another, when the eye of sense is shut up, open the eye of faith, and thou shall see wonders. Look up and wait upon God with that eye, and then thou shalt sweeten darkness with the hope of light, peep under the black leaves of sorrow, and see a goodly fruit of joy budding forth; which shall appear in time. Exercise faith to see him that is invisible, and that secret arm which all this while supports thee. O! if thou couldest well look upon that eye, thou shouldest see there is one at Gods right hand, who cannot forget thee, yea, in thy trou-

troubles he is at thy right hand, *Psal. 16.*
 stopping and breaking the strength
 of temptations blowes, so as thou
 shalt not greatly be moved ; yea,
 he carries thee in his arms, so that *Psal. 22.*
 not one of thy bones shall be bro- *14.*
 ken, though they may be astonisht *Psa. 34. 20*
 awhile, and out of joynt. And if
 the Lord take care and count of
 thy bones and hairs, surely his
 care is more for thy Soul, it shall
 never miscarry ; only learn thou a
 Lesson over, and beyond the leaf
 of sense, and present feeling, to
 see something in nothing, to be-
 lieve that the Bush shall not be
 hurt, though the fire be in it ; to
 hope for a sweet kernel within the
 hardest shell, and to see the Son of
 Man walking with thee in the
 midst of thy furnace. Look as
 well upward to the Crown, on *Revela.*
 which is writ, *Vincenti dabitur*, *17.*
To him that overcomes, as to the
 bottom of thy deep Cross ; with
 an holy indifferencie resolve to in-
 dure the Lords good pleasure : Say
 unto him, this trouble (O Lord)
 is grievous, O haste to deliver me:
 yet (O Lord) my will shall wait
 (as

(as a servant) upon thine: I will suffer any thing, only sanctifie thou my sufferings, and strengthen me to bear them.

6. Lastly, consider and often ruminate upon the Saints carriage, and words in the like extremities; if thou be wearied running with footmen, how wouldst thou ever have kept with the Horses? if thou be so discouraged in shallow soords, what wouldst thou have done if thou hadst swimmied with them in the swellings of *Jordan*?

Jer. 12. 9. I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him. Habak.
Esa. 8. 17. 31. 24.
Esa. 43. 1.

2. 3. See *Jonah 2. 2. Micah 7. 7, 8, 9. Psal. 73. 25, 26, 27, 28. Psal. 23. 4. Psal. 42. 11. Psal. 130. 5, 6, 7. Job 23. 10, 11. Jerem. 30. 11. Lament. 3. 24, 25, 26. and 31, 32. Rom. 8. 18. and 35. to the end 2 Tim. 1. 12. Heb. 10. 35, 36, 37.* To this purpose the prayer of *Fulgentius* in his sore sickness was not ill-beseeming a Saints behaviour, *Dorine, da mihi modo patientiam & postea indulgentiam: Lord, here give*

give me a little patience, and hereafter thy merciful indulgence.

Doct.

Gen. 3.19

3

Lam. 1.16

I

My spirit faileth : This is *David's* first reason to move the Lord, he is at the last cast and even giving up the ghost, with long waiting for help : from his low condition we may see what is often the condition of Gods Children, *That the best of Gods servants have waited for comfort and the feelings of his Spirit, to the very failing of their own spirit.* David, a man after Gods own heart, is yet brought low with the faintness and failing of his heart, in waiting for help from God. *In the sweat of thy brow shalt thou eat bread* ; this lies upon the Sons of men. But here not to sweat of face only, that were but small, but to sighs and fainting of the heart lies upon the Sons of God, in seeking and hungering after a taste of Gods Bread of life, inward comfort, assurance, and joy of the Holy Ghost : Thus the Church was brought to this sick bed, ere her comfort came. *For these things*

I weep, mine eye, mine eye runs down with water, because the comforter that should relieve my Soul is far from me. The Disciples spirits were even failing in the Tempest, when Christ slept, and seemed to neglect them, as if he cared not though they perished. How should our spirits do other but fail, when our Comforter sleeps, when our only friend seems to be our enemy? I am afflicted (saith the Prophet) and even ready to die while I suffer thy terrors distracted, or, with a troubled minde.

Psa. 88. 15.

The good man of an house may sit quietly at peace within his own house, and under his roof, though there be quarrellings and tumults without doors: but if there be no troubles without, if there be wounds, and fightings and terrors within, this wounded spirit is hard to bear up, have we never so strong reins of patience, all is little enough to keep it from fainting. The heart of man is much like an unquiet Dame of an house, if she be not pleased, all is in a

down tumult, the house is full of tem-
 pester, this dry land is more stor-
 my than the Sea; and till she be
 pacified, *Solomon* thinks if a man Pro. 21.9.
 get to the house-top, he gets him
 not far enough from the mis-
 chief. Such tumults in the
 thoughts, such fears in the minde
 doth the heart disquieted stir up,
 if it want a pacifying feeling, an
 inward settling, it disturbs all
 without and within, it makes that
 there is no rest in the bones, no
 soundness in the flesh, all strength
 fails, and all the Orderly Offices
 of this little Common-wealth of
 Soul and body are thrust out of
 order. This spiritual inward
 War being like a Civil War
 in a State, which brings the
 strength of the best things in
 it to weakness: So we hear the
 Saints complain of eyes failing
 with waiting, hands with stretch-
 ing forth, Soul with sighing, and
 body pining, when God hides his
 face, delays grant of prayer, re-
 moves not the hideous face of sin
 from being presented to the Souls
 eye, without hopes of pardon;

*Felix ille
 defectus
 non veni-
 ens ex in-
 firmitate
 animi, sed
 ex fortitu-
 dine desi-
 derii in
 promif-
 sum Dei.
 Albinus in
 Psal 98.*

and

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 ver fo with waiting, hands with stretch- *firmitate*
 is lit- ing forth, Soul with sighing, and *animi, sed*
 faint body pining, when God hides his *ex fortitu-*
 much face, delays grant of prayer, re- *dine defi-*
 ouse, moves not the hideous face of sin *derii in*
 in a from being presented to the Souls *promis-*
 tu eye, without hopes of pardon; *sum Dei.*
Albinus in
Psal 98.

and

and thereby suffering the heart to be
 be steeped in gall and wormwood, such
 that if their strength were to be
 strength of stones, and flesh of not
 brass, yet it can hardly hold out, swe

Job 6. 12. as Job argued.

Real.

Unto such straits will the Lord give
 have his Children brought, be- Spo
 cause comforts thus earnestly, and eve
 long sought, and thus dearly har
 bought, are the best for Christi- has

Ex diffi-
 cultate &
 delatione
 sanitatis,
 fit dili-
 gentior
 custodia
 receptæ
 sanitatis.
 Gard. de
 Aliaco in
 Psal. 6.

ans, they will do them the most seek
 good when they get them. When bro
 we come so hardly to the sense of find
 Gods love, it will make us hug it, han
 and embrace it the more, and safe- her
 ly lock it up in our hearts, that we him
 lose it not, to be put to as much and
 cost and care in recovering it. hou

When as the Captain said of his wa
 Romish freedom, so we can say. she
 of our spiritual freedom, *With a, ind*
great sum I obtained this freedom: to
 we shall then count t a precious sho
 prerogative, and look well to it in
 that we lose not the comforts of Sho
 it. None is so careful of that Les- sho

1 Thes. 5. son, *Quench not the Spirit,* as he
 whom it hath cost much labour to

kin-

to kindle the sparks of that fire. Bid
 such an one in *Pauls* Text preach-
 ed to him, *Quench not, and grieve* Ephes. 4.
not that good Spirit; he will an-
 swer, I have good cause to look
 that I grieve it not, for with great
 grief obtained I the joy of it. The
 Spouse in the *Canticles* represents Cantic. 3.
 every careful Soul that comes 1, 2, 3, 4.
 hardly to its comfort, when she
 has had weary heart and foot in
 seeking Christ in bed, City, streets,
 broad ways; at last when she
 finds him, she lays not a slack
 hand on him, but careful to keep
 her dearbought comfort, she holds
 him fast, and will not let him go,
 and carries him to her Mothers
 house, and Chamber, is very
 watchful in keeping him, whom
 she (after long labour) found. And
 indeed if God should let us come
 to our desires more easily, we
 should be the more careless
 in keeping those good things.
 Short gettings have commonly
 short cares, or less esteem, and va-
 luing of them.

2. Reas.

Esa. 57.
16.

Failing of Spirit, is both a misportive which God means to yield unto and to be won withal; and he it is also his opportunity, when he usually helps. It is a strong means in our prayers to move him for he is pitiful, and will not let his Children utterly fail and perish; he is a pitiful Spirit to failing Spirits. *I will not contend, saith the Lord) for ever, neither will I be always wroth; Why? we deserve his wrath should last and be take fire for ever against us; ye say but (saith the Lord) this is the reason, The spirit should then fail before me, and the Souls which I have made: I love and pity the fainting Souls and Spirits of men, I will help my Children; how can I see my Creatures whom I have made, and do love, to perish for want of my help? David knew the Lords nature, and that this was a speeding argument in prayer, which made him here and elsewhere, so often use it. A pitiful Father will not see the spirit of his Children utterly fail. It is his*

op.

in opportunity, he usually helps when
 all other helps fail, that we may
 and he more strongly cleave to him,
 and hand ground our selves upon him,
 as knowing how infirm we are, if
 he confirm us not. When mans
 le Cruse of Oyl is dry, and fails,
 we can drop no more, then is Gods
 fail time to prepare his. Thus helpt
 he the *Israelites* at the Red Sea,
 when all mans strength and wis-
 dom was at a stand. He loves to
 be seen in the Mount, in extremi-
 ties. These are the truest glasses
 to shew Gods truth, power, wis-
 dom, goodness,

and to shew to
 the man his own No-
 thingness, Emp-
 w tiness, Vanity,
 that he can do
 nothing with the
 strongest brawn

of his own fleshly arm. We should
 never learn rightly this Lesson of
 dependance upon God alone, if he
 did not delay deliverance oft-
 times to the very failing of our
 Spirits.

Valeant humana præsidia
 quæ nos deserunt modo in
 anima spes firma maneat,
 Deum nobis servatorem non
 de fore, qui sæpe gentem
 hæc eripuit exitio. *Philo*
Jud. in Legat. ad Cajum.

1. Art thou then in that straits
 which is tossed, and Christ sleeps a
 and helps thee not? doth thy spiri-
 rit fail in struggling with the stronit
 sense of inward misery, want thou
 Grace, or want of the joy ded
 Grace? Learn at that time tGod
 look on thy condition aright: Look
 not on thy self in thy self, but look
 upon thy self in the Saints se the
 thy case in the Saints commo hav
 case. Thou art not singular, God of
 sheep have commonly been thuged
 markt.

Thou thinkest God has forgot has
 ten thee: yes, he has forgot thee tau
 as he forgot his Children hereto Gr
 fore. Thus he forgot *David*, *Job* tha
Paul, they were brought to per Ba
 plexity, though not to despair; we onc
 are cast down but not destroyed Co
 I intreat thee, tell me if this hy
 comfortless estate, shall bring thee tro
 the jocund offspring of the world, bic
 whom conscience sleeping never an
 troubles; *Cain* the Builder, *Juba* his
 the merry Musitian, worldly *Na* no
bal, carnal *Ishmael*, temporizing w
Demas, or any of that fleshly it
 Tribe,

2 Cor. 4.
 8, 9.

this tribe, who never knew one sigh
deep of a penitent heart, nor ever came
y spear to the failing of their spi-
ron it in waiting upon God. O no,
nt thou sayest, it is fearful to be sor-
y ced with these, whose Candle
e t God will put out, who spend their
Look days in jollity, and in a moment Job. 11.
look tumble into the grave. But now 13.
se the Lord has dealt well with thee,
mo having joyned thee to the number
God of his own; thus hath he scour-
thu ged (though not in the same de-
gree) every Son and Daughter he
go has received, thus have they been
nee taught to mourn before him.
eto Great joy ought it to be to us,
Job that we bear the same Livery and
per Badge upon earth, which they
we once wore, who are now the blest
ed Courtiers of Heaven.

hy The Apostle was so far from
nee troubling himself for it, that he
ld, bids all others cease troubling him,
ve and take heed what they do to
ba him, for he carries in his body the
7a noble marks of sufferings, and
ng wounds for Christ; he gloried in
ly it: *Let no man henceforth trouble* Gal. 6.
e, me,

2 Cor. 4.
10.

Psal. 22.
15.

Psal. 119.
82.

me, for I bear in my body the marks of the Lord Jesus. O high digni-
 tion, to be like Christ in any
 state, yea, though it be in hea-
 sweating, suffering, and sighing
 out his *My God, my God, why hast thou*
for forsaken me? For if we bear
 about the dying of the Lord Jesus,
 is for our future comfort that the life
 of Jesus may be manifest in our mor-
 tal bodies. Remember we the
 always, that be our spirits never
 so low, Gods dearest Children
 have been in the same pit yea, and
 lower than we, and yet God at last
 length raised them up from their
 hopeless depths. They cried till
 their tongues failed, with long
 praying for deliverance; their
 eyes failed with waiting, their
 hands failed with being lifted
 up. And yet which of these waited
 upon God in vain? None of
 them; tell us amongst all these
 failings that God failed, and did
 not at length give them their
 hearts desire.

mar
dign Meque istis potius societ quam con- Prosper. in
any greget illis, Verse de
in h Quos jam summoto permisit verbere, Providen-
ighin cursu tia.
by halre voluntatis----

Let the failing spirit be direct. 2 Use.
ed to take *Dauids* course, though
he cried out of failing, yet he
failed not of crying to his God.
The weaker we are, it should
make us cry the faster. So long
as the Spirit of prayer fails not in
us, so long the Spirit of power
will not fail to uphold us : only
cry we as men far cast down, Lord,
if thou wilt forsake me, yet
Lord, forsake me not long : My Psal. 119.
spirit now fails me, that thy Spi- 8.
rit may help, & fill me; for so some Defect
gloss upon this Verse. For this enim Spi-
is the ground of the applicati- ritus me-
on of Gods Promise, and for our us, ut im-
encouragement. Are we weak? pleat me
now is the time come he promised Spiritus
to help us : He giveth power to the tuus Pro-
faint, and to them that have no sper. in
might he encreaseth strength : Even Psal.
29, 30, 31. Esai. 40.

*the youths shall faint and be weary
and the young men shall utterly fall
But they that wait upon the Lord
shall renew their strength, &c.* And
again, when we are thinking, *him
I shall never get out of this trou
blesome evil : the Lord answer*

*Esa. 41. 10. Fear not, for I am with thee, be not
dismayed, for I am thy God. Yea, though
but I have no more strength to
wait upon God ; then have we
Gods answer, I will strengthen
thee, I will help thee. O but the
Cross is so heavy, I shall fail and
perish under it. No (saith he)
will uphold thee with the right hand
of my righteousness. Here is a
large and liberal promise : Thou
hast Gods Word, Gods hand,
Gods help, Gods strength, thou
mayst utterly fail if his strength
fail thee. If thou criest on him to
look at his Promises, and remem
ber his Covenant with his Chil
dren, he cannot finally neglect
thee, unless Christ sleep in his seat
of intercession, or his memory
perish that he forgets his Chil
dren, or he forget his own hands,
where*

where his Childrens names and necessities are ingraven. For this
 . And in crying and calling upon
 ing, him, the failing spirit may plead
 tro with these two strengthening Ar-
 guments.

As first, that it stands much for
 Yes Gods glory that he do help us in
 h respect of ungodly and impious
 e women. Thus may it be urged, If
 g the thou suffer my spirit to fail and
 t th me to perish, then Lord thou lo-
 an sest not only thy Creature, but thy
 e) Glory also : let none of thy glo-
 ry be diminisht ; *For why should* Psal 79 ?
 is *the Heathen say, where is now their* 10.
 Tho *God ?* If God cast off his Chil-
 and dren , and give them not de-
 tho liverance, Religion would re-
 ngt ceive a great blow , and ungodly
 n to men would speak evil of his ways
 em and worship. They whose ser-
 vil vice is sin, when they see Gods
 led devout Children are at a low ebb,
 & in a deep extremity, then they
 ory throw dung in the face of Religi-
 hil on, and cry, *there, there, so would* Psal. 35.
 ds, *we have it.* Is not this the fruits 25.
 ere of your fear, confidence, upright- Job 4.6.

ness of your ways, and your hope? This is the fruits of Religion and profession, it spoils all our mirth, see how it makes them melancholly and pensive, they are all alike unsociable, and uncomfortable; who will enter that path which leads to such sadness? Beseech God to let thy case be no impediment to his Glory, by hindring and deferring those that are without, from coming in, lest they dislike Religion for thy sake. God has sometimes said, he would do good to his Children, that their enemies might not have cause to lift up their Horns.

Deut. 32.
26, 27.

Call on him to do it for his own Childrens sake, that are within the Church; *Let not them that wait on thee be ashamed for my sake, O God of Hosts, let not them that seek thee be confounded for my sake, O God of Israel.* As if he said, There are many weak in the faith, O Lord, who trust in thee, and if thou fail me, they will be scandalized, their weakness will make them stagger, and start back, when they

your they see thy Promises fail to-
 Reli-wards me; how shall they trust
 s all in those Promises for themselves,
 them which they see have failed others?
 they Nay, Lord, rather deliver me, that
 un- the weak thereby may be the
 that more strengthened thou shalt get
 es? glory by bringing many both to
 e no praise thee, and trust in thee more
 hin- confidently for my sake, or for
 t are thy promises gracious perfor-
 lest mance towards me: *They that fear* Psal. 65.
 ke. *thee will be glad when they see me,* 16.
 ould *because I have hoped in thy Word, yea,*
 heir *the righteous shall then resort unto*
 e to *my company; I will call them and*
 own *tell them what great things thou hast*
 hin *done for my Soul:* Further, in thus
 wait delivering me, much praise and
 O glory shall come to thy name,
 seek thanksgiving shall be sent to thee
 O by many in my behalf, who will
 ere shout for joy, and say, Praised be Psal. 35.
 O the Lord, who hath pleasure in 27.
 if the prosperity of his servant.

If the comforts of the Soul be 3 use.
 bought so dear, as they will cost
 us the very fainting, and almost
 failing of our Spirits, let him be

Beatus es, si cor tuum tripli-
 ti timore repleveris; ut ti-
 neas quidem pro accepta
 ratia, amplius pro amissa,
 unge plus pro recuperata.

arnard. supra Cantic. Serm.

t.

leson'd who hath
 his Soul repleat
 with peace and
 quietness in his
 God, to lock the
 Promises within
 his heart, to che-
 rish and keep

burning that good fire lest with
 many strong blasts of prayers he
 cannot get it kindled afresh, when
 once it is somewhat quenched, and
 dying out. For this purpose it
 behoves those who are yet in the
 Sun-shine of peace, and lightfom-
 ness of heart, to rejoyce in God
 and his mercies, to labour as much
 to keep it, as ever they laboured
 to get it.

1. To beware of sin, that they
 fall not into any wickedness, for
 that will devastate the Consci-
 ence, and spoil its peace.

2. They should cherish and
 make much of Gods Spirit, and
 the joyous motions it stirs up in
 them. Guests stay with us ac-
 cording to their welcome; bad
 entertainment, and neglect of
 them,

them, gives us their backs instead of their faces : *Grieve not* Ephes. 4. *the Spirit of God.*

3. Keep we our hearts exercised in good things, prayer, hearing, reading, meditation, those put forth our Talents we have, to come in with more increase. Take we heed, if such good means be not used, we may come to see our Candle burn dim, and with perplexed hearts, and sorrowing spirits, as *Joseph* and *Mary*, we may come to seek our Comforter, and be long without him, till our spirits be ready to fail in seeking, because our care and diligence failed in keeping.

Lastly, though all the Saints of Use, God have cryed ther spirits fail, yet this may make for their exceeding comfort, none of their spirits did ever yet so utterly fail, but they have had their resurrection to some lively hopes, who seemed hopeless. We have our

spiritual dejections, and spiritual
resurrections. Where is that
man, and who is that Saint and
Servant of God, that perished in
waiting upon God, and expect-
ing his help? Our comfort may
be long in coming, but at length
it shall come and not deceive us;
either the tongue shall cry it after
long waiting, *He is come, he is*
come; or the heart shall feel it, or
finde it, it may be without, but
certainly beyond expressions. It
may be that the noon, afternoon,
evening, night, may all hold him
in the bonds of vexation, but (un-
doubtedly) joy comes in the mor-
ning: If it cannot be found in the
beginning, no nor in a long time
in the proceedings; yet, *Mark the*
perfect man, and behold the upright,
for the end of that man shall be
peace. There are who have been
brought from those desperate con-
clusions made in the strength of
temptations, I shall never be mer-
rery again so long as I live, to
tell the same party, being strong-
ly fill'd with new quickning hopes,
If

Mr. Glo-
ver Mar-
tyr in
Fones
Acts and
Monum.

Pf. 37. 37.

Geoffry of
Peronne in
vita St.
Bern. lib.
4. c. 3.

If I told thee before I should never in my life be joyful, now I 2 Tim. 2. assure thee, I shall never any more be sorrowful. Though we should be so low, as we were hopeless, yet God must continue faithful, he cannot deny himself, he will not suffer us to be tempted above that 1 Cor. 10. 13. we are able, but will with the temptation make a way to escape, that we may be able to bear it.

The next request is, that God would not hide his face, and the reason, because in the light of his countenance is life, in the hiding of it is very death: From Davids request that God would not hide his face, see this Position, *That Doctr. God hath his times of hiding and shewing his face to his Children, and all for their good*: both by declared favour, and seeming displeasure, God leads on his Children unto blessedness. All the months of the year are not alike, some make the earth horrid with frosts and mists, and large expenses out of the Lords Treasury of Job 38. Hail and Sow, as in Job, the Lord 22.

Epiphan.

... it ; others make the field
 ... with abundance of flower
 ... fruits, the Sun with his reviv-
 ... ing heat, putting life into bird
 ... bud, and beast. Shall we thank
 ... God for *May* and not for *March* ?
 The dispensing of fair and foul sea-
 ... sons are both acts of Divine Pro-
 ... vidence, for the good of man and
 ... beast. He that is God of the Sum-
 ... mer, is as good a God of the
 ... Winter, in spite of the blasphem-
 ... ing *Manichees*, procuring our
 ... good in the one, as well as in the
 ... other. Thus is it with Man the a-
 ... bridgement of Gods Creation,
 ... and with the holy man the object
 ... of his more special love ; The
 ... Sun shines not always alike on
 ... him, he is sometimes joyed with
 ... a sense of Gods love, by and by
 ... in sorrow through some growing
 ... afflictions : his months are some-
 ... times watry as *April*, sometimes
 ... mirthful as *May*, and yet by all
 ... these varieties his field of sancti-
 ... fication becomes more fruitful. All
 ... the months of *Jobs* years were not
 ... alike, *O that I were* (saith he) *as in*
 ... the

the months past : What were those
seasons ? lightsome days, prospe-
rous, favourable, Gods Candle
burnt over my head, all went
with a sweet stream. But now he
possesses months of grief and dark-
ness, he goes mourning without
the Sun, yet we know all these *Job 30.*
wrought for his good, the glory of
his patience, the excellencie of his
affiance, the worthiness of his
hope, when the blind eye of man
could espie nothing but what ap-
peared hopeles. These changes of
joy & sorrow are not because the
Lord is changed, for he is immu-
table and changes not ; but they
signes of our changeableness.
When God bestows good things
on us, and his favour is towards
us, we are ready to change this
into occasion of pride, and securi-
ty ; thereupon the Lord strips us of
our consolations, and sends some
Messenger of Satan to buffet us,
lest we should be puffed up, or be- *2 Cor. 12.*
cause we are puffed up.

1. Lest we should, *for preven-*
tion : And is not this for our good ;

when the poyson is taken out call
our hands, which we are ready to
drink ?

2. Because we already are, for
our humiliation : and is not this foolish
our good also, that like Tenant
we might acknowledge of whom
we hold ? In a short time you

Psal 30. 6. shall see *David* both up and down,
by the Lords hand so setting him
in prosperity ; up, by his own
Ver. 7. security, *I shall never be moved* ;
Presently he is down ; down, by
the Lords hiding his face, as a pric-
king of this windy Bladder, that
his proud confidencce may fall ;
and down in own sad apprehen-
sions ; then I was troubled, and
saw how quickly the Lord can a-
buse our highest thoughts, and
turn away his face from us.

We do not always finde God
writing pleasant Epistles to his
Children, he sometimes writes
bitter things.

Reason.

It must be thus to make good
the difference 'twixt Earth and
Heaven : Earth is a place of
change and variation, in Heaven
all

out all things always continue alike.
 ready The Sun if it rise with us, in its
 very rising it is passing from us to
 e, f the West. In Heaven the glori-
 his fous light rides always in the East,
 nant there is no declination, nor set-
 yhom ting; the Lord is an everlasting
 you light. Here all things are full of
 own Transitions, joy sits but while,
 him then sorrow takes the room. *One* Eccl. i. 4.
 own *generation passeth, and another com-*
 ved: *eth.* In our way to Heaven we
 by must look for change of ways,
 oric many turnings; only at our jour-
 that nies end we finde a good, and al-
 fall; ways remaining good estate, du-
 nen- rable and immutable: When once
 and we come in presence of that face of
 a glory, there is no Cloud can ever be
 and interposed 'twixt us and it, to hide
 it from us. Earth would be too
 od like Heaven, if our good things
 his did fasten their foot with us, and
 ces we should know no change.

This sorts with the nature of Reason,
 man, who cannot well continue
 and endure in any stayed estate to
 use it aright. He cannot keep
 within his measure: If he be full,
 he

2 Cor. 2.

Heb. 10.
36.

he will burst like a bottle, unless God give him some vent : If he be empty, he will burst with impatience, unless God put some meal into the barrel. Mans hand is paralytick, cannot hold the balance even, one of the Scales goes too low by too much sorrow, or is lifted up by too much presumptuous and secure joys. We cannot well grieve, but over-grieve; and when we joy, we are subject to be over joyed. Only we have a wise God, that knows our temper and whereof we are made, and so disposes of us, that we shall sometimes have matter of patience in our afflictions, other times matter of praise and thanks in a condition more easie and prosperous. Surely I think these two excellent vertues would scarcely be found, were it not for the vicissitude and changes of sweet and bitter. For where would God get his due thanks, if he did not sometimes manifest his face and favour to his Children? and what use had we for patience, if God

suffe
for
our
our
firs
tha
I
suc
tea
wi
int
ter
do
bu
no
or
an
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o
fr
V
c
f
e
l

suffe

suffered us not sometimes to wait
for his countenance to shine on
our persons, and his acceptance of
our prayers, and grant of our de-
sires? Here is now some work for
that Grace.

Doth God work our good by
such contrary means? This should
teach us to weigh Gods work
with his own weights, and to look
into his dealings with us with bet-
ter eyes than those of humane wis-
dom. The wisdom of men is
but foolishness with God, it can-
not give a true censure of his acti-
ons. If God work not by visible
and probable means and instru-
ments, such as man would ima-
gine the fittest, we then conclude
our vain expectance of a good end
from such strange proceedings.
We, if we had seen Christ put
clay and spittle in a mans eyes,
should be ready to shoot our bolts
of folly, and to think what fault
has the man committed, thus to
have his eyes put out? Alas, weak
wisdom!

use.

Was not
the Vir-
gin *Mary*
meter a-
mandros
parthenos
brephe-
trophos.
Joan. Eu-
chaitenf.
in Jambic.
Gen. i. 11
& 16.

Pfal. 29.

Consider the workman, it is *tha*
Christ, who can bring light out *fun*
of darkness, heal with wound *the*
ing, fetch water out of flints, and *ter*
beget good to be brought out of *glo*
the womb of evil. That God *com*
who made waters stand like a *pr*
wall, who quickned the dead and *eff*
barren womb of *Sarah*; that God *we*
who made a Maiden a Mother, *ce*
who raised the Prince of righte- *hu*
ousness & glory out of a Manger *ca*
who made the earth bring forth *se*
fruit before there was a Sun to *th*
shine upon it; that God, I say, *th*
who works by contrary means, *pe*
and without means, why should *ou*
we distrust him working by un- *b*
likely means? He turns away his *re*
face from thee, it is for thy good, *w*
to strengthen thy faith in waiting *B*
and praying, to bring thee to *a*
loath and distaste worldly com- *fr*
forts, when thou findest so little *h*
health and help in them, and to *L*
raise thy affections to run the fa- *t*
ster after him. When we think *h*
God is so angry with us, as no *g*
better end can be expected, than *t*
that.

it is that his sore strokes should consume us, and make an end of us, then has the Lord worthy ends intended ; working for his own glory, and his Childrens fuller consolation thereby ; for it is the privilege of his Divine Power to effect matters far above all that we can either ask or think, or conceive with the most quick eye of humane wisdom. What if we be Ephes. 3.
cast into the dungeon with *Joseph*, cannot God bring him through this room, and make it the high way to seat him a Compeer with *Pharaoh* ? though cast out with *Moses* into the Bullrush-boat, it may be God sees this the ready way to advancement. When we look upon a man rowing in a Boat, we see him look one way, and row another way ; he looks from home ; but his boat goes homeward. Whatsoever the Lords dealings be, cast not away thy confidence, O distressed heart, though he seem to be a going from thee : he is coming to thee : Thou thinkest the Lord in anger turns away his face from thee.

thee, yet the Boat of thy Soul for all this is rowed homeward and Heavenward. These afflictions of thy spirit, faintings of heart, strong groans after sense of his love, are infallible Sea-marks in thy way to the Haven of life and comfort: only keep thy self in the Boat, leap not out with diffidence, though great waves leap in, trust the Lord with the rowing, commit thy ways unto him, and he will bring it to pass.

2 Use. ¶ Learn to suspect, rather than envy that estate which knows no changes: It is the sinners saddest lot to be settled on the Lees, and never moved nor changed from Bottle to Bottle. Let my Soul never sleep the sinners unbroken sleep of security; they have no change, and are not in trouble like other men. • But the righteous and whom God loves, find manifold diversities of Gods proceedings with them, because he means to make something of them.

His reason for his last request;
Lest I be like them that go down into the

the pit : Not the Pit or Lake of Hell or Purgatory ; nor the depth and profundity of sins , as some would have it ; but the pit of *Golgotha*, the place of dead mens skulls, the Chambers of mortality, the Grave. Elsewhere he seems so to reason, *Shall the dead Psa. 30. 9. praise thee ? what profit is there in my blood, when I go down to the pit ?* Note here how *David* joyns Gods love and his life together, and counts the hiding away his face to be death, and that which carries him to the grave.

The faithful heart finds no life, Doct. 1
but in Gods love. Gods favourable face is the Christians health and life ; his maintenance lies all in Gods countenance. The basest low condition'd life is royalty with Gods favour, and the royalist life, is but a painted dunghill, or a golden grave, if his face be hid from it, and shine not there. Yea, but *David*, thou may'st be a living man, eat, drink, and sleep, though his face be hid from thee ; Thou hast Musick to chear
Ethee,

thee, art thou not a Prince? thou hast the Sovereignty of a Kingdom to comfort thee, Nobles and High Estates to attend and a company thee, thou mayst have all the delights of the Sons of men and earthly contentments to exhilarate thee; why dost thou then speak of a grave or pit? can a man die among so many living comforts? Thus indeed might I reason reason the case: But David spoke advisedly, he did not (as sometimes he did) speak in his haste, he is often saying the same, *Let thy tender mercies come unto me that I may live*: There's no life without assurance of his mercies: *Quicken me after thy loving kindness*: He counts himself dead without his loving kindness, that quickens him, and puts new life into him. It is a great dignity and comfort to a man to have birds, beasts, fishes, Sea, Air, Earth and all things to be made for him, and subjected to him. Now David looks higher than the

Pfal. 119. *Let thy tender mercies come unto me that I may live*: There's no life without assurance of his mercies: *Quicken me after thy loving kindness*: He counts himself dead without his loving kindness, that quickens him, and puts new life into him. It is a great dignity and comfort to a man to have birds, beasts, fishes, Sea, Air, Earth and all things to be made for him, and subjected to him. Now David looks higher than the

8th Psalm, there must be more than all this to make a man to have a true and worthy life. Though the body live by the Soul, yet there wants Gods favour and face, which is the Soul of the Soul, and more to it, than it is to the body. The spiritual life, to have to have the vital powers of grace, the inspiration of Gods quickning Spirit, an inward sight viewing of Gods face in Christ, and sweet sense of his loving countenance, as John saith of the true light, so this is the true life. In another place he has the very words, *His anger endureth but for a moment, and in his favour is life.* Again, *Thou didst turn away thy face, and I was troubled* : There is death in the hiding of his countenance. In the first Psalm the righteous man is compared to a tree, and here methinks the righteous man is com-

Psal. 30.5. ver. 7. Anima hominis Christiani Tulipæ instar est, quæ se ad Spiritus Sancti radios explicat, iisdem absentibus contristatur. *causæ*. Parab. Hist. lib. 10.

compared to a flower, the Tulip
or Marygold; if the Sun open his
bright lightsome face upon them
these open their leaves; but if he
set and shut up his shining shop
Heaven, these clour, and claspe
gether their leaves on earth
Such is Gods favour and fa-
vor of love; *David's* Soul, and ev-
ery Christians holy Soul rises and
sets with it. *Absalom* could
tell us, though he had lands and
maintenance from his father, yet
he lived *bion 'abion, a lifeless life*
so long as he might not come into
his fathers presence, and behold
his face. The face of God reco-
ciled, has more ravishing sweet-
ness in it for every adopted Child
who has tasted how gracious the
Lord is: and how can they but
droop, when that is hid from

Principis
sideris ab-
sentiam
gemere
diceret.

Psal. 90. 9. Redde oculos mea
vita tuos ni cenere pergam,
Frigidus exanimi pectore di-
speream, *Jan. Lernus. in*
Poem. Ocelli. Cain, Saul,
Judas, Spira.

them, under se-
and feeling of
displeasure? *W*
thou art angry
our days are gone
The Idolizer
Lover will

you his life lies in his Mrs eyes ;
an amorous and pleasant look
quicken him, a frown or neglect-
ing countenance casts him into
deep vexations of heart. This is
but the Creature ; shall there not
be thought there is more power of
life and death in the Creator, ap-
pearing graciously favourable, or
displeased ?

Real proofs of this have been
the horrible vexations, even to
dispair, of wretched men, when
the ireful face of God has been set
against them for their sins, and
presented to their Souls. As also
those bitter cries, and prayers of
the Godly in deep afflictions,
when no glasses could shew unto
them the face of Gods favour,
this made them
averse and pull
back their hand
from all offered
comforts, because
they wanted the
sense and sight of
this only com-
fort. And this

*Natura speciem ita formavit
coris, ut in ea penitus recon-
ditos mores effingeret. Is qui
appellatur vultus, qui in
nullo animante esse præter
hominem potest, indicat mo-
res, Cicero de Legib. lib. 1.
Psal. 51.*

is a common phrase of Gods favour and love, the shewing of his face, because the heart acts all the parts of its several affections upon the Stage of the face, it is the outward Map of the inward passions of the mind. If there be fear within, it may be seen in the trouble of the countenance, and paleness clothing the face without. If anger rise, then cloudy frowns and angry demonstrations give warnings of it. If love and favour sweeten the disposition of the Soul, then a pleased look, a cheerful eye, a gladsome contented countenance will declare the good pleasure and acceptation of the mind. According to those variations of Gods face do the Saints vary their prayers; one while praying the Lord to shew them his face, and the light of his countenance to shine upon them; that is, to shew them his divine favour, and fatherly good pleasure; otherwhiles praying him to turn away his face, that is, his angry coun-

s fa- countenance, and face of displea-
g of sure.

Reason why the life of the Reaf.
faithful lies in Gods loving face,
is, because it is the very life and
happiness of the Saints in Hea-
ven. For those even in Heaven in
the presence of all good things,
and want of all evils, had but a
miserable happiness, if either God
were not present with them, or,
being present, if they did not al-
ways behold his blessed face of
love and favour. If this be the
life of Heaven, much more must
the comfort of it quicken the
Saints upon earth.

Here will be a fair trial of the Use.
sincerity of a good Christian
heart, hereby may be known, *To* : Corintl
Confession tes 'agapes, the sincereness 8.8.
and genuineness of our love whe-
ther our service and obedience be
grounded upon a right love to
God or no. How are we affect-
ed to the Lord, do we lay up all
our treasure in his love and loving
countenance? can we content and
quiet our hearts with this, that
God

God is well pleased with us in the midst of our calamities ? Canst thou say in the midst of ease, riches, friends, honour, and the fullest streams of wordly contentment. Alas ! foolish vanities, one glance of Gods face, the perswasion of Gods favour do I delight in more than all you ? yea, I had rather be the basest footstool of the world with Gods love, than a glorious Monarch with a graceless Soul. Wicked men always love Gods hand, better than his face, the gifts better than the giver. Give them the worlds marrow and fatness, let their Corn and Wine, and Oyl increase, let them walk in Sunshine of earthly prosperity, and they never finde a want of inward assurance of Gods love in the Soul, they want eyes to see the want of spiritual life, and want Grace to long after Gods countenance, to shine upon their Souls in sanctification and true peace. The worlds voice is, who will shew us any good ? that is, gifts of Gods hand ; but the
God-

Godlies voice is, *Lord lift thou up* Psal. 4.
the light of thy countenance upon us.

If thou canst make it all thy care to keep the assurance of Gods love, and all thy joy to rejoyce in his face when thou hast it, and make it all thy grief that nothing can comfort thee when thou wantest it, & all thy labor for to regain it; doubtless thy love to God is sincere and true, you are reconciled ones, for one friend cannot brook the absence of another.

What esteem will this teach us ² Use, to give to the life of a wicked man? doth he live who wants the Spirit of life, the face of Gods favour, which is better than life? No, his life is a spiritual death, he may live in the eyes of men, but he is a dead stinking Carrion in the eyes of God, Dead, nay, that is not enough, he is thrice dead and pluckt up by the roots. For Jude ver. 12.
first, he is dead in sin; next, he is more miserably dead, because Gods face is turned away from him, he loves him not, delights not in him, and which is worse
F than

than death, this wretched Soul perceives it not, and is not grieved for it. O man, pray for an Heavenly light, that thy eyes may be opened to see thy misery. Thou art merry and jolly, for all things fall out to thy wish. Thou growest from weak to strong, from young to old ; this is but the life of trees and plants. Thou walkest, eatest, drinkest, sleepest well, this is but the sensual life of birds and beasts. Thou buildest, talkest, reasonest, this is but the life of men, even Heathens, and strangers to Christ : thus thy life passes ; but alas ! among all these thou wantest the life of Grace, the loving countenance of God in Christ, the assurance of salvation by faith in him. Thou yet wantest the seeds and principles of a true Christian life, and therefore art a poor dead wretch before God, and canst not but perish, if thou seekest not for better comforts, and a better life than these ; even that Christ may be thy life, and visit thy dead Soul with his quick-

quickning Spirit, and set his face Colos. 3.4 of favour upon thee for his own chosen One. This is the misery of a senseless sensual Soul, *Ahab*-like, to grieve for no wants, but only of earthly things. If the Children of the most High so hardly come to Heaven with faintings of spirit, and approachings to the very grave and pit, in seeking Gods face, what shall become of them then, that count Gods face not worth looking after? sure against such the Lord hath set his face of wrath and displeasure for ever.

This will discover the common 3. Use. spring, whence these troubled waters arise, which so often almost drown the godly: Their anguish flows from a mistaking, and misinterpretation of this face of favour. Whensoever they fall in- Facies hominis est speculum cordis. to any temptations they pass an hard sentence against themselves, Bernard. that God has turned away his face ad forer. de modo bene viv. from them, and is angry with cap. 65. them, because their anguish continues, and he doth not present-

ly deliver them. When Gods face is towards thee, why dost thou deny it? the Sun shines, though there be a Cloud 'twixt it and me ; and even now Gods face shines upon thee, though Satan hath placed some foggy vapours and clouds of distrust and temptations 'twixt thy Souls eye and it. It is no difficulty to prove, that we complain of Gods hiding his face, when it is not hid from us. The best parts of a mans face for comfort, is the eye, and the ear ; the one to see, and look kindly on us, the other to hear us willingly. Dost thou (though sore afflicted) trust in God, and wait on him, are thy eyes to him? then I am sure his eyes are upon thee, his eye of pity, of love, of tender compassion ; he will not withdraw his eyes from the righteous ; and his ears are open unto their prayer. What wouldst thou have more than an open ear, and piteous eye? what dost thou in this thy trouble, thou callest on God by prayer, thou mor-

mortifiest every known sin, thou labourest to finde God in every promise ? who guides thee to do this ? not the tempter, for this is the way to break in pieces all his Temptations ?; not thy self, for thou knowest not aright what course to take ; it is because Gods eye is upon thee, for his eye guides thee to these ways. *I will guide thee* (saith the Lord) *with mine eye.* And they say the seat of Love, though it be in the face, yet it is specially

Job 36.7. Psal 34 14.
Ignoras Agrippa, me oculis non minus quam voce, loqui solere ? *Cajus Agrip Philo Iud* de Legat. ad *Cirum*.
Profecto in oculis animus habitat. *Plin.* lib. 11. cap. 37.

in the eye. Again, Gods ear is towards thee, thou prayest, and he hears ; thou beggest strength and comfort, he gives the first ? he delays but the last : he gives thee the comfort of strength, makes thee able to hold out in thy trouble ; though he do not yet give thee the strength of comfort, to get out of thy trouble. Surely we want not his face and favour,

when we have thus his good eye
and gracious ear, and can say to
to the Tempter,

Pfal. 32. 9.

Vid. Guazzum de civil. con-
vers. lib. 4. de oculorum vi
in amore. Sunt cordis fe-
nestrae & pedisse qui.

*Thou hast thrust
fore at me that I
might fall, but the
Lord hath been my
helper.* What

wantest thou then of his face?
nothing but one word from his
mouth, that he would speak
peace to thee, and say within
thee in the voice of his Spirit, *I*

am thy salvation:

Pfal. 118. 13. Psal. 35. 3.

Proverb. 12. 25.

Cupienti amoris visus est an-
sa. Plutarch.

*His mouth is most
sweet.* Cant. 5. 16. Cant. 2.
14.

This I know is
that the Saints
oft-times want,
that God is long
silent, speaks not
comfort to them.

Heaviness having seized upon the
heart of man makes it stoop, but
then a good word makes it glad.
One good word from God would
build up thy Soul, if he should
but say, *Be of good cheer thy sins
are forgiven thee.* And doubtless,
this thou hast also, he speaks to
thee in his promises; only Satan,
and

eye and thy wrestling heart drown
y to his voice, that thou canst not
oter, hear his promises speaking par-
crust ticularly and distinctly to thee. In
at I the mean time call and pray unto
t the God, that is a seeking of his face,
my and howsoever for a while he stand
hat behind the wall, thou seeest him
ce? darkly, but through the windows,
his and he shew himself to thee but Cant. 2. 9.
eak through the lattice, yet thou shalt
hin in good time enjoy his face of
I comfort more fully, and have a
m: more compleat presence of him
is bringing sweet consolations to thy
nts wearied Soul. Thou hast already
nt, his countenance, he will grant
ng thee the joy of that countenance.

I conclude with that discourse
of the Father concerning Gods
face.

If God should come (saith he)
and with his own voice speak to
you (though he is not silent, but
speaks by his Letters) and should
say to man; Wilt thou sin, sin
on; do what delights thee; what
ever thou lovest on earth, let it be
thine, whom thou art angry at,

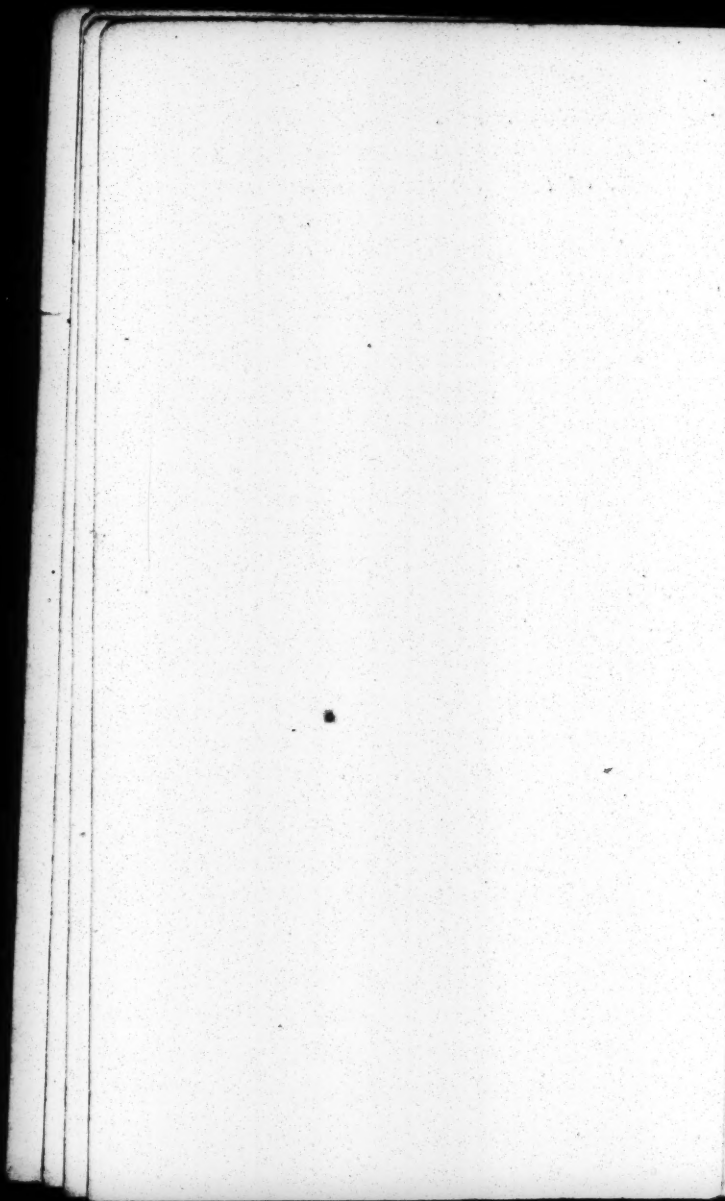
let him perish; whom thou wouldst have taken away, let him be taken away; whom thou wouldst slay, let him be slain; whom condemned, let him be condemned; whom possess, thou mayest possess him: Let none resist thee, none say to thee, so much as, What dost thou? &c. Take thee abundance of all earthly things thou desirest, live in them, and not for a time, but for ever; only upon this condition, thou shalt never see my face. Wherefore is your heart smitten, if God should say, Thou shalt never see my face. Behold, thou shalt be full of all earthly felicity, of all things, all temporal good things shall flow about thee, thou lovest them not, never forsakest them; what wouldest thou have more? Surely chaste fear would weep and lament, yea, and say, Rather let all these things and this felicity be taken from me, so I may but see thy face; chaste fear would cry out with the Psal-

*August. in mist, Turn us again, O Lord of
Psal. 127. Hests, let thy face shine on us, and*

we

we shall be saved; Psal. 80. 19.
And, *One thing I have desired of the Lord, that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his Temple, Psal. 27. 4.* O Brethren, would you know where Paradise is scituate, and what Quarter Heaven lies in? It lies in Gods countenance, and in his reconciled face; and the forestorments of Hell lie in the everlasting hiding away of Gods face. O Lord, we are helpless, *Psal. 42. 5.* give us the help of thy countenance When we are in darkness, O lift thou upon us the light of thy countenance, and our darkness shall be as Noon-day: When we are full of sorrow, thou shalt make us full of joy with thy countenance: *Turn thou unto us, Act 2. : 8.* O God of our salvation, cause thy *Psal. 80.* face to shine, and we shall be saved.

The end of the first Book.



EYE-SALVE

FOR

The blind World :

OR,

An Excitation to the secure
World, to see and fear the Judg-
ments of God are a coming upon
it, when God frequently calls
his Rare Saints by death
to go out of it.

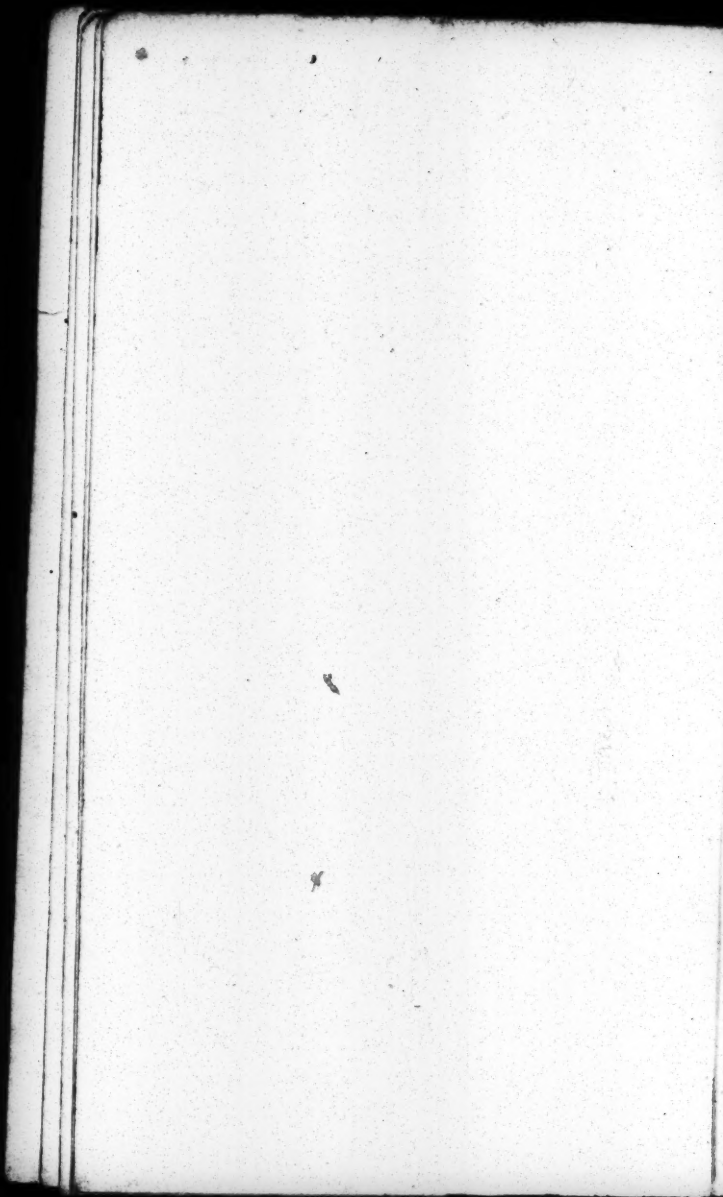
By THO. CALVERT, *Mr. of Arts,*
and Minister of Gods Word in York.

Luke 10. 42.

But one thing is needful : *Mary* hath
chosen that good part, which shall not
be taken away from her.

Fœlix domus & beata semper congregatio est,
ubi de Maria Martha conqueritur. Ber-
nard. in Assumpt. 6. *Ma. Serin 3.*

London, Printed by Fr. Leech for Th. Pas-
senger, at the Signe of the the three Bi-
bles upon London-Bridge. 1675.





EYE-SALVE

FOR

The blind World.

ESA I. 57. I.

*The Righteous perisheth and
no man layeth it to heart ;
and merciful men are taken
away, none considering that
the righteous is taken away
from the evil to come.*



He preaching King Eccl. 7. 8.
hath put this among Constet
his golden Observati- finem præ-
ons, That the end of a cipuum
thing is better than the esse, & eo
semper
spectan-

dum, omnia propter illum patienter ferenda. *Mor-*
cer. comment. in Eccles. 7, 8.

be.

12 last
ver.

Esa. 58.3.

beginning : His intended purpose therein, being to animate the faint-hearted, not to start back at the first, as afraid of enterprising weighty matters, because of an harsh entrance into them. Yet the beginning of this Chapter is much better than the end : it begins with Christs Legacie, Peace to the Righteous ; but the dregs are bitter at the bottom, which the ungodly shall suck up. *There is no peace, saith my God, to the wicked.* Who cares for a blasted Rose ? or what verdict gives the world on a righteous man in his life, but this, which the Prophet gives of Christ for his humane base appearance ? there is no form or comeliness in him, and when we shall see him, there is no beauty that we should desire him. And yet these blind *Balaams*, when they have done Satan all his work, would willingly exchange their best wages of unrighteousness for the godly mans Vineyards penny. Is it not a misery, to see a Soul, that hath all

purpose all the days of this life, been
 te the drunk with the wine of worldly
 back at lusts, the body now standing up-
 prising on the brink of the grave, not
 of an shaking the hands of others, but
 Yet wringing their own hands in a
 ter is woful farewell,
 it be the fingers pid-
 Peace ling with the bed-
 dregs clothes, and the
 which Soul now stand-
 There ing upon the lips,
 e vic. like a bird ready
 asted to take her flight,
 s the and if it were vi-
 his sible, should be
 phet seen like his soul,
 name which was said to be seen to flie
 s no out of his body in shape and co-
 and lour of a Crow; that then at last,
 re is alas ! too late, it should come to
 esire this sober and sad reckoning, *O*
Ba. let me die the death of the righteous,
Sa. and let my later end be like unto his,
 ing- Num. 23. 10. Children, when
 ges they are asleep look the prettiest ;
 odly the Godly man is a fool in his life,
 not yet the worlds deepest heads
 ath would be no wiser in their deaths,
 all his

Animam quod imodo inter
 dentes habentem. *August. id*
Epist. Joan. tract. 10. Ari-
stæas Proconnesis. Hujus a-
nimam corvi specie visam ex
ore evolantem tradiderunt.
Plin. Hist. lib. 7. Jo. Franc.
Picus Mirandula prænot. lib.
9. cap. 2. Maximus Tyrius
Platonius, Serm. 22.

Verse 3.
Musculus
 in Præfat.
 ad com-
 ment. in
Esay.

his last sleep has form and comeliness in it. Our Prophet intends in these words to tel us as much, that under the hard shell of death, he findes a sweet kernel of life ; he is taken away from evils and troubles, quietly to rest ; as if he were laid in his own Bed chamber. This Prophet has many drops to comfort Gods Servants ; he writes like an Evangelist, our Saviour and his Apostles dwell much in his leaves, for he spake the Gospels Language of consolations, the New Testament has honoured him above other Prophets, with quoting his Prophecie 60 times, from Chapter 40. to the end of the whole Prophecie ; it is like *Canaan*, full-stream'd with milk and hony, almost altogether consolatory. This very Chapter, among the rest, is not so short, as sweet, having goodly beams come from it.

First, It gives a bright and clear beam, to stand like a light over the grave of the Righteous, to let

compleet us see how they are buried in
ends in peace, to the third verse.

ch, that Secondly, a sharp piercing
th, he beam of reproof for conviction
e; he of the ungodly of divers sins,
ls and mocking of the Holy, Idolatry,
s if he &c. to the thirteenth Verse.

cham. Lastly, an heating beam of
drops comfort, promises of favour, re-
; he conciliation and peace, to stay the
our Sa tears of all Zions mourners, to
dwelt the end of the Chapter.

spake These words otherwise may be
conso- named, the short Table or view
t has of the Child of God, in his life
Pro- and death.

phesie

o the

it is

with

ether

pter,

t, as

ome

lear

over

to

let

1. In his life, and
so he is described
two ways.

{ 1. God-ward, so
he is righteous.
2. Manward, so
he is merciful.

Life.

2. In his death,
which we consider
two ways.

{ 1. How expres-
sed.
2. How respec-
ted.

Death.

1. Expresse d two ways, he is said to
- 1. Perish.
 - 2. Be taken away out of the world.

2. Respected two ways:
- 1. Of God, he respects them with care, to free them from the evil to come.
 - 2. Of wicked men, their respect is respectlessness, set out

- Two ways, by two Phrases of care-
less neglect:
- 1. They never take it to heart.
 - 2. They little consider or mind it.

Or more briefly, the whole may be summed into these two Heads:

1. Gods Judgment in the death of the Righteous, taking them away to himself, when he means to punish the world.

2. The worlds want of judgment and consideration of Gods end

end of it, *None considers it, none lays it to heart.*

Let some light of explication make clear the words.

The righteous.] Righteousness ^{Rom. 3.} is hard to finde. Are there some ¹⁰ Righteous? is it not the voice of ^{Eccl 7.20} the Scripture, *there is none righteous, no not one*: Not a Just man upon earth? True, when we name Righteousness, we call to mind our lost Pearl: God made man Righteous. This Apple of our eye was given away for an Apple of the Tree of Knowledge. If we speak of men Righteous and Just, in respect of their deeds among men, we mean upright and honest dealing; if we speak of Righteousness in respect of God, then we mean no more a righteousness of inherence, that is gone; but of adherence and cleaving to Christ by faith. Christs Righteousness and merits are imputed to us. Just and righteous is that stile holy and good men are honoured withal in the Scriptures, denoting fruits of righteousness in an upright life,
ac-

1 Joh. 3. 7. according to that, *he that doth*
 Mat. 1. 19. *righteousness is righteous*. Thus
 A&T. 10. *Joseph* is called a Just man; so *Cor-*
 22. *nelius*; where the word Just notes
 the universal and general carriage
 in uprightness, holiness and Gods
 fear.

Perisheth.] This word sounds
 harshly, as to die miserably, un-
 timely; but surely the righteous

Wisd. 3. 2. Perishing is
 taken for any ordinary or na-
 tural kind of death, as well
 as violent, Job. 34. 15. Prov.
 31. 6. to him that is ready
 to perish, that is, ready to
 die.

so perish not, un-
 less the Prophet
 speak after the
 opinion and in
 the phrase of the
 ungodly. In the
 sight of the un-
 wise they seem-

ed to die or perish, and their de-
 parture is taken for misery; yet to
 perish is expounded afterward to
 be nothing else, but to be taken a-
 way, and depart this life.

No man layeth it to heart.] No
 man, that is, very few or none
 mind to take care for the worlds
 loss of the Righteous, their hearts
 are nothing at all moved, or toucht
 with it. Things that come near
 the

the heart most affect us. To lay to heart, is a common phrase in Scripture, and is expounded after by the word *consider*: It is used again verse the eleventh, *Thou hast not remembered me, nor laid it to thy heart*. It seems to imply three things.

First, to understand the thing we would consider.

Secondly, To consider and earnestly to think of the causes, and consequents of it.

Thirdly to be affected with it upon that consideration, so as the heart joys in it, if it find it good; is greatly grieved, and sorry for it, finding it evil: the affection of sorrow arising in a matter deplorable, of joy in a thing comfortable. So then, *none lays it to heart*, is thus much, None considers at all Gods anger intended to the world in the death of the godly; none repent of their sins, or stand in fear of some ensuing Judgment.

Mic. 7. 2.

Psal. 12. 1.

Significat

pro natu-

ra loci, vel

benigne

acceptum

a Deo,

vel benig-

num erga

alios. *Tar-**nov.* in

Psal. 4. &

ver. 4.

Merciful men.] The word sig-nifies *Good* or *kinde men*, and it is*Translated Good*, or *Godly* in o-

ther places : To shew us, that

Mercy is a great part of *Godli-**ness*. It is taken passively, for

one that has receiv'd mercy from

the Lord, or *Actively*, for one

that shews mercy to others, in

which acception it stands here.

Are taken away] *Colliguntur*, *are**gathered together*; so the Patriachs

dying are said to be gathered to

their fathers, which is not so

meant of their bodies, which were

it buried in Tomb purchased by

their Kindred, for a burial place

to that family; but especially it is

meant of the Souls of the faithful,

which in the death of their bodies

are gathered to the blessed number

of the righteous, glorified in

Heavens; gathered to the rest of

the spirits of Just men made per-

fect. This taking away, or ga-

thering, may be considered dou-

bly, as a gathering out, or a ga-

thering in.

First. A gathering out, which is

when

Heb. 12.

23.

This is se-
lectio po-
tius quam
collectio.

when there is a mixture of things good and bad together, when we pick out one sort from the other, it is a gathering or selecting collection. As when the Net catches all kind of fishes, the good are pickt out, and the bad cast away. Sometimes they are thus gathered, when danger is likely to seize on all together, then that which is good gathered out, that the danger may not fall on it. Thus the righteous are mixt in this world with ungodly men, and the Lord picks his Children from among the rest, he is preparing plagues for the world, and before-hand he takes care for his, by gathering them out of the danger: so that phrase imports, *from the evil to come.*

2. A gathering in, which is after the picking out, to lay that which is good in a better place by themselves. Thus the Righteous (separated from the world by death) are gathered (like the good fishes) into a vessel by themselves, into one blessed society and unmixt company, into heavenly glo-

Both these gatherings in the Parable of the Draw-net, Mar. 13. 47, 48.

glory, where no wicked men shall enter among them any more. And of this gathering is this *Colliguntur*, they are thus taken away.

None considering.] Before, *none laying it to heart*, for so they are both taken one for another, *Consider your ways*, in *Haggai* in the Original is, *set your heart on your ways*.

Hag. 1.5.

A facie
mali.

From the evil to come.] From the face or presence of evil.

From the evil of sin, lest if he should live any longer, he might be infected with the sins of wicked men : But the truest is, from the evil of punishment, where- with God means to plague the wicked world, that they may not smart with the sinners. When God has a quarrel with the earths Inhabitants, he takes his Children from among them, that he may be revenged upon those who have provoked him. Thus the meaning of the words appearing, the Prophet seems to speak to his people, and in them to us, after this manner.

Wis. 4. 11.

O how great and graceless is our security, with what hasty feet do all men run to their pleasures? How blinde are we, that cannot see the Land falling under the hand of the Lords severe Judgment? Do we not daily see the Lord fetching away by death his dearest and holiest Servants? Surely therein he would signifie to us, that his intentions are to bring punishments upon us, he taking his own out of the way, that they may not see nor feel the vengeance which the world has deserved and shall undergo. Yet where is there a man that thinks of this, or lays it to heart, or takes notice what the Lord is about to do, when he takes the In-righteous from among us?

From the words (like clay thus tempered and prepared) we may make up these five Vessels, or extract these evident Conclusions.

First, that Righteous and holy men are also merciful men.

Secondly, Gods most Righteous

Sum and
Sense of
words.
Which
careless
and sinful
security is
plain in
the verse
foregoing.
Esa. 56. 12

5 Con-
clusions
or Do.
ctrines.

ous Servants must die as well as others.

Thirdly, The Souls of the Saints in their deaths are gathered to the Lord, and (by the Lord) into blessedness.

Fourthly, When the Righteous go from among us, some Judgment is to be feared is coming towards us.

Fifthly, The secure wicked world is little mov'd with the removal of the Godly. — *None considers it, none lays it to heart.* How easily these rise, we need not fly to Reasons to demonstrate it:

1 Doct.

Righteous men are merciful men. —

Our Saviour hath enjoyned it them, and they lay up his sayings

Luke 6.

in their hearts, *Be ye merciful as*

39.

your Heavenly Father is merciful.

These have received mercy of the Lord, and are thereby transform-

ed into such a merciful and pitiful nature, as his is. If we

should ask fire why it burns? It must be answered, It is the na-

ture of fire : Why doth the Sun

shine ?

shine? It is the nature of the Sun to do so: How is it the Godly man is so merciful? It is the nature of him, I mean the new nature that is ingrafted in Christ, to be like affected to the misery of others, as he has found Christ to him. These may truly say, We cannot but do it, the love of God constrains us to it.

2 Cor. 5

There are no Graces poured by God into a good mans heart, as water into a Tub or Pond, which keeps all to it self, and lets the ground be dry about it; but every gracious man is a Spring, a Fountain, that sends forth streams to water the earth, and feeds the rivulets that flow from it. When we once come to Christ the great Spring, he makes us little Springs to others: *The waters that I give* (saith Christ) *shall be in him that receives it a Well springing up to everlasting life:* yea, might some say, it springs up for himself: yes, and for others also, for out of his belly shall these waters flow to the benefit of others. The wo-

14.

Zac. 13. 1.
Joh. 4. 14.

Joh. 7. 38. man of *Samaria* had no sooner drunk of this water of Christs receiving her to mercy, but it burst and flowed out of her belly, in pity she laboured the salvation of her Neighbours, crying earnestly on them, *Come and see a man, &c.*

Joh. 4.

Come and taste of that mercy which I have tasted of in Christ: the Prophet *David* has the very words of this conclusion, the *Righteous is merciful and liberal*; that is, he shews his mercy by his liberality. Elsewhere he sings the Marriage-song of these two in

Psal 37.
21.

Mercy and truth are met together; and as sweet is Righteousness and Mercy, Piety and Piety conjoyn'd in a Christian: A sweet pair and lovely couple of young Pigeons, not the offering of the poor, but this Offering to the poor, which the Lord loves better than a fat Bullock laid on his Altar; *With such sacrifices of mercy* (for he loves mercy better than sacrifice) *is God well pleased.* This mercy is an holy affection of the heart sympathizing with them that

Hos. 6. 6.
Heb. 13.
16.

that are in misery, and a liberal and holy action of the hand helping and refreshing those in misery. Piteous affection that is the root; actions of liberal distribution, and relief, that is the fruit, which like the fruit of the Vine, cheers both *Judg. 9.* God and man. Misery which is ^{13.} the object of Mercy is corporal or spiritual.

1. Mercy looks at them both, to the bodies sickness, nakedness, poverty, beggery; there mercy will make a Christian a *Dorcas*, to clothe, and relieve, to visit and refresh.

2. To the Souls misery, as ignorance of God, impenitencie, living in sin, &c. there mercy will be a counsellor, to counsel them for God; an instructor, a reprover, a builder, pitying those blind Souls.

Briefly, all misery is the object of mercy, upon every occasion it has (like Christ) an open side to shew the bowels of compassion.

This will be of Use, as if it were a Book with two leaves to

Use.

let two several sorts of men read legibly in it their condition and estate, thereby to learn what it is.

1. If Righteous men be merciful men, then here is a note to try our Righteousness by, here in this Leaf mayest thou read thine estate towards God, in thy pitious compassion towards man. Art thou pitiful-hearted to any in necessity? dost thou love to stretch forth thy hand, & reach out bounty to the poor Members of Christ? canst thou see Christ in a stranger? then art thou no stranger to Christ. There are many notes of Righteousness, the Lady and Queen of all is Faith; yet Faith is dead if she want breath; the breath of Faith is Love, and Love is dead if it shew not Mercy. How can any have a surer characteristic signe of his sins pardon than this, that in injuries he can feelingly say, I will pardon, for Christ has pardoned me; in poverty he can say, I will help this miserable wretch, for the Lord might have

Heb. 13. 2.

read have made me far more misera-
and ble : Yea, when he meets with
at it these objects of

mer- pity, he can say
e to in himself, Lo,
re in Christ has cast
hine this man in my
pite. way to try my
Art bounty and com-
ne- passion, I will
etch not lose this op-
oun- portunity. If up-
rist? on all occasions
er? thou art ready to

to distribute to the necessity of Gods
s of poor Children, doubtless thou art
and one of Gods Children, for he be-
ith gets Sons like himself, piteous and
he compassionate.

2. If the Righteous be merci-
ve ful, then let us turn to the other
w leaf. Look here churlish *Nabal*,
ri- unmerciful Christian, covetous I-
on ron-bowel'd oppressor, let me say
e- as Christ, *What is writ in the Law,*
st *how readeest thou?* What is writ in
e this leaf? this mayest thou read
t- to the shame of thy face, and ter-
r- ror of thine heart, that such un-

The oppressor the only Can-
nibal, by whom the poor and
needy are crushed, *Amos* 4.
12. their skin pull'd from
flesh, and flesh from bones.
Mic. 3. 22. chopt in pieces as
flesh for the pot *Mic.* 3. 3.
eaten like a loaf of bread,
Psal. 14. 4. they are swallow-
ed down like meat, *Amos* 8. 4.
and quite devoured, *Hab.* 1.
13.

merciful men are unrighteous, yea, godless wretches. Are there not some, whom the Lord has filled with earths good things, and yet the Box of Spikenard, that those in necessity might smell the odour of Mercies Oyntment?

The Godly man puts his earthly trust in his hand, it never comes in his heart: the ungodly covetous put it in their hearts, it never comes in their hands to distribute; and can there be any room for Christ, or his Grace in such earthly hearts, where earthly metal takes up all the place? Be not deceived, you that have abundance, and riot in that abundance, never pitying nor rembring the afflictions of *Joseph*; you that by oppression and hard dealing, as Satans grindstones, do grind the faces of the poor, shut your ears and hands at the cry of the needy, and worse than *Bethlemites*, will not help Christ (in his Members) to Stable-room, you (running in this course) are strangers to righteousness, and enemies to mercy.

Doubt.

Oppressores Molares Satanas.
12.

Pro. 12. 10

eous, Doubtless such never tasted of
 there Christ, nor love Christ ; for who
 as fil. loves the Head, which hates the
 , and Members ? If the righteous man
 that be merciful to his beast, then sure-
 all the ly such are unrighteous, and very
 ent ? beasts who will not shew mercy
 rthly to man. *Learn of me* (saith Christ)
 omes what will he teach ? *pity, compas-*
sion, meekness, love : If we will
 t ne- not learn this of Jesus, we may
 istri- seek out another Master ; unmer-
 oom ciful men may go to School to Ju-
 such das and profit under him, he will
 me- (of all men most unmerciful yet)
 not read unto them a Lecture of mer-
 oun- cy, *might not this have been sold*
 nce, *and given to the poor ?* sorry that Joh. 12. 5.
 e af- the Oyntment was not better
 by spent ; the lesson was good, though
 , as his meaning was naught. Little
 the and slender are the hopes for Hea-
 ears ven, who go on in the path of co-
 dy, vetous mercilessness. If unmer-
 will ciful men ever come in Hea-
 rs) ven, then unrighteous men may
 in come there also, and then where
 gh- will the truth of Gods Word ap-
 cy. pear, which threatens those who
 bt.

cast away all piteous affection, and consider not the cause of the poor and needy. Such may perswade themselves with presumptuous hopes, that for all this they have claim; but sure they build a goodly house which forget to lay the foundation: Saint Paul hath herein given us the way to make sure hold and hopes of eternal

1. Tim. 6. life, by being *rich in good works*, and ready to distribute, this lays a sure foundation for time to come. Mercy (in one word) marks

us for God, unmercifulness for Satan, and is the cognizance of an

Mic. 6. 8. unrighteous man; to do justly, and love mercy, and walk humbly with God, must be found in him that belongs to God.

2. Use. Where might exhortation be better bestowed, and largelier urged, then in stirring up all men, to let their light shine before men in works of mercy. O that we

Col. 3. 12. would all put on these bowels of mercy and tender-heartedness, clothes that wax not old, which will keep us warm with a

n, and comfortable heat in the coldest day
 e poor distress, in life, death, and judg-
 wadment. The only way to be rich,
 tuous, to be trading with the poor in
 have acts of mercy and pity. We take
 mild great care to lay up our wealth
 to lay safe; it is never so safely laid up,
 hath when it is thus laid out, in clo-
 making the naked back, and filling
 ernal the empty belly, and main-
 work, gaining the right cause of the Fa-
 lay, shelterless and Orphans. So many
 e to as have been refreshed by our
 marks bounty, are made our Intercessors
 r Sa on earth, and are bountiful in
 f an heir prayers to us and for us, that
 stly, when we pray, we have all their
 um prayers joyned with an holy im-
 l in portunity, overcoming God to
 grant our requests. Happy was O 2 Tim. 1.
 be ever *nesiphorus*, that he lookt merci- 16.
 ur- fully upon *Paul* in his Chain, for he
 d, to got *Pauls* prevailing prayer, that
 en for mercy to him, the Lord would
 we have mercy likewise on him at
 vels the last day. Especially, Learn
 rt- we to pity sinners, blind, naked,
 ld, and beggarly Souls: Save such
 a
 un-

Dubio
procul
flamma
ignis, five
Gehennæ
intelligi-
tur, *Phil.*
Pareus in
Epist. Jud.
com. Jude
vers. 22,
23.

ungodly wretches with fear ; wh
fear ? with fear , lest thou suff
them to perish in their sins ; an
pull them out of the fire , eve
out of the fire of Hell , toward
which every sin (unrepented of
carries a man ; of such have con
passion , by correcting them fo
their evil course , and by directin
them into the way of God
fear.

In four actions may we shew
our merciful disposition.

First, In *bearing*, for mercy has
an ingredient of patience to bear
wrongs.

Secondly, In *forbearing revenge*
and shewing a meek and gentle
nature.

Thirdly, In *giving*, whether
corporal or spiritual Alms.

Fourthly, In *forgiving*, year
praying for our persecutors : a
high degree of mercy, so to for
give , as we can pray for God
mercy to forgive our enemies.

Motives to this might be many
but that one most powerful, tha
th

the Judicatory Sentence of Christ
 Judging the world, shall pass ac-
 cording to the works of mercy
 done, or omitted ; *I was an hun-* Mat. 25:
34.
gry, and you fed me, naked and you
clad me, &c. Therefore, *Come*
you blessed Children of my Father,
 &c. For the mercy of a crum you
 shall have the mercy of my King-
 dom. On the contrary, how
 dreadful is that voice, *I was sick*
and you visited me not, naked and
you clad me not, &c. Therefore, *go*
you cursed, &c. you shall have
 Judgment without mercy, because
 you have shewed no mercy. *How* Jam. 2. 13
 deeply will that wound the mer- Canes
 ciless heart, when Christ shall lay ante men-
 it to his Charge. *The dogs were* sam impa-
fed, and my Children famisht. These stos esse
 Actions of mercy are that which non pati-
 procures God to be our Orator, mur, &
 when he, in the general concourse homines
 of all them that ever lived upon extrudi-
 earth, will mention and declare mus? Am-
 the Alms and compassion of the brof. offic.
 good man to his Children. What lib. 3. c. 7.
Abel suffered, how *Noah* preserved
 the World, *Abraham* kept the
 faith;

faith; Christ tells not of these at the last day, but Angels and all Saints shall hear of the bread that the poor have eaten, of the clothes that have covered their nakedness, of the drink which quenched the thirst of their throats. Some with the Crown of *Jobs* passion I desire the recompense rather of his compassion; happy is he that hath skill to pronounce his lan-

Job 19. guage of mercy : *I delivered the*
 12, 13, 15. *poor that cried, the fatherless and him that had none to help him : The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for joy; I was eyes to the blind, and feet was I to the lame : I was a father to the poor, and the cause which I knew not, I searched out.*

2 Doct. Gods Righteous and holy Servants must die as well as others. At one common door all enter, the Womb; at one common door we all go out, the Grave. All men come upon the Stage of life upon this condition, that having acted our parts we should go off. There ac-

There is a way that is called the way of
all flesh: Christ himself, if he take
that upon him mans flesh, mortality
takes upon that which is mortal,
and he dies. I may take *Dauids*
enchanted words, speaking of another Gate,
Some may apply them to this Gate of
affliction, *This is the Gate of the Lord, Psal. 118.*
For often the Righteous shall enter in
thereat. Gods Servants (even
man is best) must be taken away, and
that in a threefold respect.

and In respect of Nature, they must I.
The candle, whose Candle is not infinite,
cannot burn always; it was
lighted upon this condition, that
it should once die out. The Wick
which burns, and the matter
which feeds it, is elementary,
it tends to corruption.

1. This Candle is sometimes
violently dashed out, as *Abimelechs*
Candle of life with a stone thrown Judg. 9.
it. 33,

2. Sometimes a great winde
blows it out, as *Herods* breath puff-
ed out *John Baptists* light.

3. Sometimes it burns it self to
the very last, and spends it self in
the

the Socker, as *Methusalem* and *Abraham*, dying in their old age, and full of days.

In puncto
temporis
salve pari-
ter, valeq;
dixerunt,
Hieron. de
Aufonio
subito
proficif-
cente. Ad
Jalian.
epist. 34.

4. Yea, often this Candle is no sooner lighted up, but it is presently thrown down and put out; so died the Innocents, and so many young Children; the world had scarce bid them welcom, and they turned their backs, and bad it fareful. The Clew of life, though it were not violently cut, yet voluntarily would it in time unwind it self, and let it appear that humane life is wound up but upon a bottom of Clay. Righteous men in the world are Flowers among Grass and Weeds; yet are they but Flowers, these Lillies must wither, these Roses must cast their leaves: *For all flesh is grass, and the glory thereof as the flower of the field; the grass withers; the best flower will fade.*

1 Pet. I. 24

II.

In respect of Grace it is necessary they die: will God put off his Children with the first-fruits of his Spirit? no, he intends to perfect all Grace, and to fill them with

A. with all Divine fulness, to make
 and them full Heirs, in bringing them
 to the Fountain and Well-head of
 no life. *Achshab* gets the upper-
 pre-Springs granted to her, as well as
 ut; the nether; so God has upper-
 na-Springs of perfection for his Chil-
 rdren, whose best Graces are here
 and mixt with many imperfections:
 had the Grace of Sanctification is here
 fe, perfect for the
 ut, nature, because
 ne it is holy, divine,
 ear and comes from
 ont God; but not
 te-for the stature,
 ers the strength and
 et growth of it: it
 es is always a
 ast growing here,
 ss, there is a perfect
 of measure and sta-
 est ture of the fulness of Christ,
 which once attained (and must
 be attained by death) it is ripe,
 and grows no more: then all
 its planting and watering shall cease
 to by Word and Sacraments, the
 m Tree of Grace being come to full
 ith growth.

Eph. 4. 13. Prov. 4. 18.
 Mors Hebraice Mavet &
 Met. per Metatthesin *Tom* &
Tam, in nostra patria sonat
 apud sinceros! maternæ lin-
 guæ scrutatores, perfectum
 & Innocens. In hac
 enim vita nihil est per-
 fectum, sic Rabbi Jacobus
 apud *Nic. Crogeram* in Am-
 phitheatr. mortis conflict.
 13.

growth. It is called, *The righteous mans perfect day*; now that which is perfect, cannot come till that which is imperfect be done away, which is by death that conveys us to our estate and place of perfection: so some have drawn the Original of Death, to signify that which is perfect. The V shall our Wheat grow without either Straw or Chaff; when temptations and imperfections shall no more trouble us, all corruptions being perfectly weeded out of the heart, which cannot be helped whiles we are absent from the Lord.

3. Lastly, the Righteous must die, in respect of the miseries of this life, that their afflictions and troubles may die and have an end. The world laughs and the godly weep: But shall the Righteous mans Cheeks always be an Island compassed with Tears? No, this Lord has told of a time, wherein all tears shall be wiped from his eyes. Who is persecuted, mocked, scourged, the Butt of Satans temptations

righteations, the subject of the worlds
 y thacorn, but the Servants of Christ?
 come shall this time last always? No,
 Et surely the Lord has a time for
 deathem, called, *The time of refresh* Rev. 21. 4.
 re angent, when they shall be fuller of
 e hav story and rest, than ever they
 h, were of troubles and miseries.
 The Ve are here set in a warfare, as. A ct. 3. 19.
 ut riaulted with fightings without, and
 emperrors within : we are compass^{2 Cor. 7. 5.}
 all with an unruly body of flesh; we ^{Exoother}
 ptione laden with corporal maladies, ^{machai,}
 of thains, infirmities ; pestered with ^{esother,}
 her spiritual faintings, qualms, and ^{phoboi.}
 n the eak fits, that if we had not bet-
 er comfort brought us for the fu-
 mure, to free us from these cum-
 es of som anxities, a servant of God
 and ere of all men most miserable: but
 end sweet Death looses our Chains,
 god and sets us free. Upon this ground
 eould the Holy Father build that
 slantighing prayer of
 , this to God, O
 erei Lord (saith he)
 n hielp me off, loose
 ock and unbuckle this
 tem heavy Coat (mea-
 ions

Domine solve hanc tunicam
 ita mihi gravem & pondero-
 sam, & da mihi levio rem.
 Nazianz.

ning the flesh full of infirmities
which lies with such a ponderous
pressing weight upon my shoulder
and give me a lighter and easier garment ; meaning the garment of
 eternal life, so pleasant, so easy
 and free from all troubles, which
 death brings us, and clothes us
 withal. If there were
 such Sugar at the bottom
 the Christians Cup, and the
 Wine kept to the end of the Feast
 he had the worst fate of all men
 but he may with a patience digest
 these earthly troubles, because the
 Lambs Supper shall make amends
 for the worlds sharp Dinner. *I*
utterly fainted (saith David)
that I believed verily to see the glory
ness of the Lord in the Land of the living. That is meant of this life
 much more may thoughts of eternal
 life keep us from fainting. The
 hope of death, is the hope of
 life : it is necessary we die that
 sorrows may die.

Psal. 27.
 15.

2 Use.

Gen. 2. 17.

Must the very Righteous
 let it lead us to consider of,
 conclude that universal deluge

original corruption, wherein all
mankind lies drowned. It is too
true, that being made of dust, sin
tends us to return to dust again.
Who will defend nature to be im-
maculate, and unwounded?
Heaven's Weapons could not enter
flesh, had not our original impu-
rity weakened us, and strengthened
sin. Man first brought sin into
the world, sin brought death; Let Rom. 5.
no one be so bold as to defend na- 12.
ture to be untainted, unless he
can bring this Argument to
prove it, Here is one free from
death, *Ergo*, free from that sin.
We are born Heirs and Coheirs
(annexed with *Adam*) of sin
and death. Pray we and strive
we against Original lust, yea,
repent we of this sin, as that which
put death in office, and reached
the dart into his hand.
This might stir us up, that see- 2 Use.
ing all men (even the Righteous)
must die, that we should labour
to die Righteous. The Righteous
mans eye is all on God in his life;
and Gods eye (as at other times
so)

Deut. 32.
29.

so) especially is set on him at his death, to fetch him to a blessed Mansion. We must die, but oh! that that last Act were made the Axle-tree, on which all the actions of our life might turn about, by continually thinking on our latter end. A paper newly written is kept from blotting, if dust or sand be cast upon it: The remembrance that we are but dust and ashes, often, and daily cast upon our hearts and meditations, would keep us in an holy watchful course, that our lives should not be stained with so many blots of impiety, and neglect of Gods worship. Death indeed shall come to all, but our lives are that which makes death bitter or sweet unto us. For he shall come to the wicked and righteous in a different manner.

1. To the wicked and unrighteous he shall come as a man of War to a man where sin lives as long as he lives, where Satan sways the Scepter of his Monarchy in his Soul, living impenitent

ly in fleshly lusts, deaths message is astonishing to such a one ; Such a sinful wretch looking approaching death in the face, his Conscience cries aloud, *Hast thou found me, O mine enemy ?* as *Abah* to ^{I Kin. 21. 20.}

Elias. To whom death answers ^{I King. 14. 6.} with no better answer, than *Abi-*

jahs to *Jeroboams* wife, I am sent to thee with heavy tidings, a hard message, I have brought thee thy wages of sin, which is death. And then doth the desperate sinner ^{Rom. 6. 23.} tremble and quake, remembring

how bad a life has made way for death, and death to torment; then (too late) his sins affright him, and he cries out, but one day longer to repent, as did that man in his death, *O spare me, and give me but respite and truce till the morning, that I die not in my sins, and for my sins.* ^{Chrysostomus in morte clamabat, Induas usque mane.} O where are those many hours neglected in vanity ? ^{Gregor.}

2. But to the Godly and Righteous Soul, his appearance and face is glorious and amiable, he speaks a comfortable language to him. ^{Hom. 12. in Evang.}

1 Cor. 15.
55.

him. I cannot hurt thee, thy Saviour has taken thy weapons from me ; his death was my death was my death, for his Children, I come but to be thy Bridge that thou mayest pass over me into eternal life. So great a difference is there 'twixt the Godly and the wicked. Christian, get thy debts paid in Christ, and thy Bond cancelled in his blood, get into the croud, and touch but the hem of his Garment by faith, to draw vertue, holiness, and his righteous-making merits, then shall there be no terror in deaths Vizard, that will sweeten the bitterness of the Grave unto thee, and finding that thou art righteous and accepted in Christ, thou mayest challenge him, *O death where is thy sting ? O grave where is thy victory ?* O ! by repentance keep thy Soul from dying, and the death of the body will be a blessed prelude to immortality. And so much for a general view of the necessity of death to the very righteous.

The cust

The Souls of the Saints at their death are gathered to the Lord, and by the Lord into blessedness.

This Conclusion has inclusive-ly in it two parts.

1. That in this life there is a mixture of good and bad.

2. That in death God gathers the Souls of the righteous into a happy unmixt society by themselves. ---- *Do not all go to one place?* saith Solomon, yes, for bodies in death, the Grave is the common receptacle of good and bad; a Murderer and a Martyr may be laid in one Grave together, but for Souls they change Countries. The *Sanctum Sanctorum* is for those Souls which have been Kings and Priests to God; the Righteous are gathered into Heaven, but the wicked they shall be gathered into another place, they shall be turned into Hell, into the Company of all them that forget God. This Phrase of being gathered together in death, may be an allusion to the custom of the Jews who in death

Eccl. 3. 20
Psa. 9. 17
H are

Gen. 23.9 are said to be gathered to their Fa-
 Gen. 49. thers when they died, for bodies as
 29. well as Souls, because they purchas-
 Gen. 50. ed burial places for their family a-
 25. part. So both *Jacob* and *Joseph*
 Rut. 1. 17. charged their Children to carry
 2 Sam. them out of *Egypt*, and bury
 19. 37. them with their Fathers, and their
 own people in *Canaan*. Which
 desire of theirs to be buried near
 their holy Kindred did,

1. Shew their love to one ano-
 ther, desiring their company be-
 ing dead, whom they loved living.

2. They did it to testifie their
 faith in the Resurrection, hopin-
 by this means at the last Resurre-
 ction, they should all rise together
 in glory.

3. Not to mention a third su-
 perstitious reason, by which per-
 haps they might be induced, a
 opinion of receiving some wor-
 or acceptableness to God, by be-
 ing near to those in the Grave
 who for holiness were dear to him
 and beloved of him. Thus *Ja-
 cob's* death was a gathering to his fa-
 thers, of his Body to the Sepulchre

Fa- chres of his Fathers, and of his Soul
 es as to the company of all the Holy Fa-
 chaf- thers, that died in the same faith,
 ily a- pose may be seen To this pur-
 oseph in the knowledge
 carry of the words
 bury *Sanctuarium &*
 their *Brandea*, how far
 Which this Superstition
 a near afterward grew ;
 which Scholars

Habeo sepulchrum super
 quod jaceam, & commenda-
 bilior Deo futurum est
 me credam quod super sancte
 corporis ossa requiescam
Ambros. de excessu frat
Saty. in cap. 2. Baron. Annal

e and may inquire after. Our Saviour
 ny be tells of this happy gathering, *I say*
 living unto you, that many shall come from
 e the the East and West, and shall sit
 hopin down with Abraham, Isaac, and Ja-
 Resurre cob in the Kingdom of Heaven. Our
 ogethe departure out of this life, where-
 soever we live. East, West,
 hird North, South, sends all holy Souls
 ich p to sit at the same Table of Glory
 ced, with all Patriarchs and Believers
 e wor that have been since the beginning
 , by of the World. Here we sit at
 Grav Table hand over-head, Judas has
 ar to his hand in the same dish with
 Thus Jesus, Goats and Sheep go
 g to his in the same Pasture; good and
 ne Sepbad are mixed; but hereafter
 ch there shall be a seperation,

Habak.
1. 4.

Luke 16.
26.

Mat. 24.
40, 41.

there shall be a society of the blessed, where no unclean thing shall enter. The Godly shall sit at a Table by themselves, none shall come there without a wedding Garment. Here is *Mega Chaos*, a great confusion, but there will be a time when there shall be *Mega Chasma*, a great Gulfe separating distance, whereby sinners and Saints shall be kept from blending together. That same last division which shall be made, is fearful to think on, when Goats shall go among Goats, and Sheep with Sheep: yea, (that we may quake and tremble at it) of those many hundreds that hear me this day, there shall be a division; some shall go to the right hand, some other shall be gathered to the left; when we are all gathered together here, there will be a separation, yea of two that sit in one Seat, of two that lie in one bed, *the one shall be taken and the other left*; the one gathered to glory, the other turned into a lake of wrath, never to meet again. To confirm the

doctrin of gathering, we have
 the Parables of our Saviour of the
 Wheat and Tares, which here
 grow together, but at length shall
 be seperated, when Wheat shall
 be gathered to

Mat. 13:

the Barn, and
 Tares to burn.
 The modern
 Jews have a
 prayer for their
 dead, which has
 more of *Babylon*

*The Jews Liturgy print. at
 Venice. Of ancient t his was
 the common Epitaph, Sit a-
 nima eius in fasciculo viven-
 tium. Hen. Kornmannus in
 lib. de mirac. mrtuor. cap.
 30.*

than *Zion* in it: *The Lord* (say *1 Sam.*
they) *have mercy on the Soul of N.* 25. 29.

or such a one, who is gone to his
World, therefore I vow to give alms
for him, that his Soul may be bound
up in the bundle of life, with the
Souls of Abraham, Isaac, Jacob,
Sarah, Rebecca, Rachel, Leah,
and the rest of the Righteous men,
and women, Amen. Though part
 of this prayer be foolishly super-
 stitious, to pray for the dead,
 yet that which is for our purpose
 in hand, is the phrase of the bun-
 dle of life, which the Scripture
 acknowledges. Which manner

of speaking instruct us, that God keeps all the Souls of his Saints bound up by themselves, as it were, in one blessed bundle.

A bundle it is called, first, to signifie that they were once dispersed one from another here on earth, but are there collected into one company and place.

2. To signifie the unity of the blessed, These lie not asunder in discord, there is perfect agreement and concord. A bundle, a tied up Fagott, a Wheat Sheaf, is an embleme of unanimity.

3. To signifie the firm perpetuity of their estate; God has bound them up fast, and surely, and what can break Heaven's bundles?

4. It notes their felicity and happiness, its a bundle of life and glorious immortality: Thus are they gathered all the faithful Members one to another, and all to their Head *Iesus Christ*. Death gathers Souls, but the great gathering day is, when Bodies and Souls shall all be gathered together unto Glory.

Why

God Why should not the Saints be
aints gathered together by themselves,
as it they never desired the society of
the wicked? yea, it is an heavy
to part of their Cross that there are
e dis- *Ishmaels* in the same family with
e on them. Here living among the
into wicked, their bodies are joyned,
f the but their affections, hearts and
er in wills are distinct and seperate.

gree. They have had many gather-
e, a ings by themselves.

af, is 1. They have their names (and
erpe- they only) all written and ga-
d has thered in one Book of Life, by E-
lection.

sure 2. They all flie and are gather-
ven's ed like Eagles unto one Carcase,
and and food of life, Jesus Christ, to
e and feed on him in Word and Sacra-
s are ments.

thful 3. How far so ever they be se-
nd all parates they are all gathered into
Death onecommon communion of Grace;
at ga- and why should they not be ga-
s and thered at last into one communi-
ether on of blessedness, and Glory.

Why Are the Saints Souls gathered
H 7 in

Reason 2;
Like 10.
20.

Mat. 24;
11.

1 Cor. 19;

life.

in death, till then must there be a mixture? This will meet with them who accurse the Moon for some spots they find in her, such as will either throw away the Church, or themselves out of the Church, because the Fringes of her Coat are somewhere rent off, & all is not aright in her. True it is (and O that the Lord would purge his Temple, and set up Pastors after his own Heart) that there is something in the Church as black as Tents of Kedar, for which good hearts will mourn; but withall in many other things she is comely as the Curtains of Solomon, for which we owe the Lord much praise. It is one thing to live, where means of pure worship are wanting, another to be where false worship is erected, for the first we are not to flee the Church, but by purges and patience to stay the Lords mercy; for the other, we must depart, because of that abomination. Who is so mad as to set a fire on his house, because he finds some Spiders

Cant. 1.

Greenh.
in his com-
mon place
of religion
chap. 13.
Title the
Church.

Spiders webbs in it? Here will be always in the Church good and bad Shepherds, sound and unsound Members; It is the time she must be militant, when she is Triumphant, there shall be none in her but those that are sound, and righteous.

Abuses have bin and will be in the purest Church; she must suffer Cramps and Convulsions, in Schismes and Sects, that good members may be approved. The fanning time is not yet come, when God will blow away all the Chaffe; these spots and wrinkles will be in her face, till the last day, when Christ will present her to his Father without spot or blemish. In the mean time pray we that she may be purged, and seek we for as pure a congregation as may be, though we could thrust our selves into *Noahs* Ark, (Gods Church in a little compass) we should find among those eight Righteous Souls, one Cabbin full of Beasts and dung, something in our judgment, offensive, either

H 5 crossing

crossing orders decency, or doctrines verity: And for our parts let us be so wise, as to let God use his own Fann, and not to separate our selves, because the time is not yet come, hearkning to these directions,

1. Joyn we our selves to the foundest and best parts of Christs Body.

2. Remember we to build up our selves in Christs sufficiency, to be a careful Superintendent and Governour of his Church, to amend what is amiss; censure no farther then the Lord censures.

3. Though he say to the Church of *Ephesus* he has something Rev. 2. 2. against her, yet he doth not unchurch her, he still loves her as a true Church, which had many good things in her. 4. Lastly, wait, and waiting meditate on that time, when there shall be gathered a glorious Church together, and all her chalk stones that are now in her, shall be stamp't to powder, and she built upon precious stones, free from
all

doct. all fault, and the least blemish,
parts Christ immediately in his own
God person governing. That shall
to se. not be *Democratia*, but *Theocra-*
e the *tin*, as *Iosephus* calls the Govern-
kning ment of the Jews common-
wealth, and Church.

Are the Saints Souls gethered ² Use.
together in death, this in the
mean while may be a Plaister for
their sore, among whose griefs
this is not the least, that they can-
not live here but among wicked
and ungodly men. The Child of
God would have all like himself,
and O how it vexes his righteous ² Pet. 2.
Soul from day to day to see such ^{7, 8.}
Waves of impiety drown them
among whom he lives! It is a
good tryal of our Hearts sincere
love to the Lord Jesus, when we
are often in the Prophets ditty,
O that I had Wings like a Dove to
flie away and be at rest, from seeing
or hearing the Lord dishonoured:
It grieves him that he lives or liv-
ing, that he has eyes to see it. As
that Bishop of *Chalcedon Maris*
in the Primitive Church, who be-
ing

Secret.
hys. Eccl.
lib. 3.
cap. 10.

Pl. 120. 5.
Sit à te ju-
stus remo-
tus nescio
quot mili-
bus & man-
quoq; Is
simul habi-
tatis, si unū
mor labo is

ing blind and meeting with the
 Arch enemy of Christ *Julian* the
 Apostate, who called him re-
 proachfully a blind wretch, and
 askt him whether his *Galilean*
 God would not cure him? he
 presently replied, *I thank my God*
that I have no Eye-sight, to see such
a sworn Enemy of Christ, as thee.
 But how will this medicine be
 applyed to do us good? even thus,
 that we apply our selves to submit
 to the Lords will, and pleasure,
 in patiently undergoing this, that
 we must converse amongst wicked
 men; for if all the Saints should
 live together, it would be Hea-
 ven upon earth. There is no such
 holy ground our seat can stand
 on, but we shall find cause to sing
 that tune, *Woe is me that I am*
constrained to dwell with Mesech:
to have my habitation among the
Tents of Kedar. We must con-
 tent our selves, for a while, the
 time doth not yet appear, when
 none but the righteous shall live
 together. Gods Children seem
 to be far off us, and we grieve
 that

that there is such a distance often *Aug. in*
times betwixt us, notwithstanding *Psalm. 101.*
ing how far soever they live from
us, we have the benefit of their
best society, their communion
and fellowship in pity and Pray-
ers; though Bodies be severed,
we have the best conjunction
of their wills, and Hearts to
ours. We must rest in Gods
pleasure, who out of this mix-
ture, fetches much benefit to his
Church.

1. The godly are dispersed in-
to several Angles and Corners of
the World (like the Levites all
over the Land) to work the fear
of God in the hearts of wicked
men where they live.

2. We must remain among
those that are strangers to God, that
our patience may have the perfect
work, in bearing their reproaches
daily which they have cast upon
us.

3. That our conversation in
holiness may as shame and con- *Heb. 11. 21*
vince them, as *Noahs* preparaing
an Ark condemned the World.

4. God

4. God hereby takes occasion to make our Crown the more glorious, because we keep the faith in the midst of hinderances, and continue to hold fast his name, and

Rev. 2. 13. worship though we dwell where Satans Seat is. It

Satione rerum foetidarum
prope flores odore evadent
inavioce. ut si allium prope
rosam collonaveris Ioa. Ca-
merar. Med c. in Centur.
Symbol. seu Emblem.

is a secret in Ga-
denings Art, to
Sow and Set Ro-
ses near the un-
pleasant smelling
Garlick, as a

Use 3. means to bring forth Roses far sweeter, and more fragrant then others not so planted. So is it in grace, they that honour the Lords name, being amongst wicked men, where are least incongruities; these Roses are the Lords sweetest flowers, their devotion is most acceptable to the Lord.

Thirdly, this may lend comfort to the Friends of some dying, and to the person dying. 1. To the Friends of men dying:

1. Commonly we send away those that we love swimming in our Tears, and make the Coffin, as

it were a Boat; This is the drink-offering of natural affection. And what is the burden of our grief, but this? why, they are gone away from us, whose love, and society was sweet and dear unto us. What then? if they loved us, why then do not we love them? would we have them out of Heaven, and the company of the blessed, to whom they are gathered? we our selves shall discontinue but a small time, then shall we have their blessed society again: Our Souls and theirs (by death) shall meet and be gathered together never more to be parted. As *Saul* and *Jonathan*, if we loved one another in our lives, so ^{2 Sam. 1.} in death we shall not be divided.^{23.} Away then with that tearing of Hair, and immoderate sorrows for a dead Child, sweet Wife, or loving Husband departed this life; they are gathered to the Lord, and his flock of blessed ones, Do we envy their happiness? would we have them break off their blessed company, for ours?

ours? and have their Souls re-
 inspired into these Clay-Taberna-
 cles, and then to live again below
 in these smoaky Houses of sin, and
 vanity? No, let us set a period to
 our complaints, and say, Blessed be
 God, who hath delivered these our
 Friends from all mundane mis-
 eries, and gathered them so near
 unto himself; *We shall go to them, but they shall not come to us,* as Da-
 vid said of his dead Child.

2 Sam.

12, 23.

2. To the person dying Death
 indeed seems terrible; but shall
 we fear it, as that which destroys
 all our joy? What is there else
 that we need fear, if we fear
 God? Doth thy Conscience wit-
 ness within thee, that all thy in-
 deavours have bin to honour the
 Lord in thy life? never start then
 for fear of death, all the harm he
 will do thee, is a gathering of thy
 Soul unto the Lord, and to the so-
 ciety of the blessed. *Secrate*
 could fly to this, to sweeten his
 -poysoning Cup of death, to which
 he was condemned, saying, *Coun-*
ge it not an high matter to have con-
ference

reference in another life with Orphe- Xenophon
 us, Musaeus, Homer, Hesiod? O
 how shall I swim in abundant plea-
 sures, when I shall meet with Pala-
 omedes and Ajax, and other fastly con-
 demned? Truly (saith he) I would
 willingly often go out of this life, if
 it might be to find these men my Com-
 panions. Lo, Christian, blush
 before the Heathen, who could
 warm himself with these poor
 Chippys, and this cold comfort:
 How far sweeter will be the Hea-
 venly inhabitants, when thou
 shalt see *Adam, Abel, Abraham*
 that glorious Friend of God, and
 Father of the faithful; *Moses* and
Elias, those pickt out by Christ
 to conferr with at his Transfigu-
 rations: There shalt thou see *Da-
 vid* and *Samuel, Paul*, who hath
 filled the world with sweetness by *Paulus*,
 his honied leaves, *John* the dar-
 ling of Christ; yea, that Jewel
 of women, *Mary* the blessed Mo-
 ther of Christ, and Christ himself
 the Lord of Glory, with all the
 faithful Saints that ever the world
 had; yea, all our dead Friends
 de.

departed in the faith of Christ. Would he go often to see such blind Heathens whose Heaven (it is to be suspected) is Hell, and shall we be afraid once to be transported into such a glorious Clew of Heavens Citizens? Go out therefore undaunted (O my Soul) fear not death, thou goest to God, thou art gathered to Christ, to Angels, to Saints glorified, to the society of the Spirits of just men made perfect. Shall the Souls of righteous, &c. Learn we farther from it these things. It will teach us what becomes of the wicked in their deaths, they also are gathered together among themselves, as the Godly among themselves, to make a bundle of life, so are these Tares bound up in the bundle of death, to feed eternal fire. Hear, O droffy Hearts, you sons of *Abaddon* have a great mercy that you live mixt with Saints, whose examples might be made unto you an occasion of blessedness, but from their lives you will not learn holiness.

4. Use

nists : you shall not be always to-
 gether, hereafter, you shall be se-
 perated, and go Goats with
 Hell, Goats. The righteous when they
 die go to Heaven, and the blessed
 Canaan, that is their own place, Gen. 30.
25.
 as the earthly Canaan was called
 my Jacob ; and so wicked men when
 they die they go the Kingdom of
 perdition, that is their own place,
 as Judas when he perished. They Act. 1. 25.
 have a place of their own, (where
 no righteous man shall come a-
 mong them) they have wrought
 for it, and they shall have it, the
 place of darkness and horror.
 Which made the Prophet cry out,
 O' Lord, gather not my Soul with sin-
 ners, nor my life with bloody men. Pf. 26. 9?
 O what mirth and joy is here up- Drunkards
made songs
of me.
Pfal. 69.
12.
 on earth, when a knott of lewd
 and licentious livers, that hate
 Christ and laugh at his Word, do
 meet together, and he is the hap-
 piest counted of this unhappy
 Crue, that can coyn some scur-
 rilous and base jest upon a Christi-
 an, that walks after Pauls rule
 circumspectly, strictly, or (as Eph. 5. 15.
 they

they call it) precisely: yet these blind wretches in their death shall wish to be the Dogs, that might but lick the Crumbs which fall from the Table of these Children of the most High, whom they have despised and reviled. O sinner, learn betimes the way of the righteous, *Without holiness no man shall see the Lord.* If thou diest unreconciled to God, thou shalt not have part with the righteous, thou shalt be gathered among thy miserable Companions; as the faithful are gathered into *Abrahams* bosome, so shalt thou be gathered into *Judasess* bosome (the Patriarch of them that perish) with *Cain, Saul, Demas, Herod, Julian, &c.* And all that wicked crew which hated Christ.

Perdito-
rum Patri-
archa.

2. Seeing the Righteous shall be gathered together hereafter, let it exhort us to love their companions in Heaven; seek out the Godly man, affect his society, talk with him, walk with him, for he walks with God. As he that rubbs his hands on Musk, or
Civit,

Civit, shall savour of it; so by thy society with the righteous, Cant. 5. 5. thou shalt get a savour of good things: his conference will quicken up thy Graces, his zeal provoke thee, his hands drop myrrhe upon thee.

3. Hate all wicked associates, partners in sins shall be partners in sins scourge. As thou desirest not to be gathered with the wicked men and their black Angels hereafter, so hate thou to be gathered into their counsel and company here.

When the Righteous go from among us, some Judgment is to be feared is coming towards us. It is to be suspected that some great evil is ready to fall on that people, out of whom God selects them. When mercy gathers the godly, some judgement is like to come and scatter the ungodly. God in this may be compared to a careful Husband, whose House beginning to burn, here he snatches his Plate, there he gathers up his Jewels, conveys away his Trunks

Trunks of Linnen, and Goods of most worth: as for baggage wood-vessels, and other cheap and baser Furniture, he lets that burn because he has saved that he loves the best. Thus doth God, when a sinful nation is kindling his wrath against it in some judgment the Lord before it begin, or in the beginning, takes, and snatches away here an holy man, and there an holy woman; he gathers up these his Jewels and choicest Plate, to lay them out of the reach of the fire, that only the wicked may perish in those flames their own sins have kindled. See it in *Lot*, so long as he is in *Sodom* their Table is not spread for God: a hot banquet of fire and Brimstone: but as soon as the Lord has got him out, fierce wrath overwhelms them, it stays not long after his departure. The Lord said before *I can do nothing till thou come hither*: that is out of *Sodom* into *Zoar*. Why could the Lord do nothing while *Lot* was there? Because,

Gen. 19.
22.
Non posse
se dixit,
quod sine
dubio poterat
potentiam,
am, non
poterat per
justitiam.
Aug. cont.
Gaud. l. r.
cap. 30.

1. Either

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Zoar
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1. Either *Lot* with his prayers bound the Lords hands, as it were, that he should not smite.

2. Or because the Lord will not destroy the righteous with the wicked. Justice indeed crys against sinners, Tumble them down into the Sea of thy wrath. Mercy then stands up and saith, nay, but rather save them for the AutServa, righteous sakes, or at least free aut sepata, them from the vengeance, let not the Wheat be burnt with Chaff, The like is manifest in *Josiah*, he is like Wheat among Tares. The Lord purposes to burn the sinful Tares with a judgment, but he first plucks up the Wheat from that evil to come. *I will gather thee to thy fathers, and thou shalt be gathered into thy Grave in peace, and thine* ^{2 Kings} ^{22. 20.} *eyes shall not see all the evil, which I will bring upon this place. Josiah* goes, and Judgment comes.

When the Leaves fall fast off the Trees, then we say Winter is at hand: so when we see not Leaves only, but the fruitfulest branches, even righteous men,

cut off from the Tree of this life we may judge there is some Winter-weather of Judgements about to fall on the World.

Reason *Righteousness exalts a nation, but sin is a reproach to any people:* If the
Prov. 14.
34.

Righteous and righteousness continue in it, it is likely to flourish; but if nothing but sin and sinners be left, wrath is not far off, and cannot prosper. Weeds are sown about in a Garden for the Herb sakes, and wicked men may thank God for the holy men that live among them, for they are better unto them than the Roman Tutel Gods, wrath is held off for their sakes; they build Walls about the place where they dwell with their Prayers, and Righteousness.

Q. It may be demanded, Can there no wrath seize on a nation or place, or people, while the righteous are alive, and remain among them?

A. Yes, But not upon the righteous in that nation, it is not wrath

his life
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s about
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Tutel
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wra

wrath to them; and if it do fall
upon the people, or place:

First, it is a long time deferred,
and kept off, it comes not till af-
ter Gods long patience, even for
their sakes.

2. When it comes, it comes
not so fore; the cup of Gods
fury is cast in a lesser mould, and
he puts in fewer dreggs, gathers
less Gall and Wormwood to im-
bitter it for their sakes.

3. It continued the shorter for
their sakes; God sounds a re-
call the sooner to the Hosts of his
wrath, for their prayers, that are
continually sounding in his Ears: *Esa y. 62.*
They will not let him alone, un- *9, 7.*
till he let the land alone, and pull
back his wrath.

Neither doth the death of the
Righteous foretel Judgments, but
besides that, look at their usage
in the world, and it will prove the
best Almanack to prognosticate
it fair, or foul weather, that is
likely to come on the Church, or
Common-wealth.

Look we into the Skie of the Righteous, it is an infallible Astronomy; if their Skie be fair, if the righteous, and holy be advanced and honoured, with high places, either in Church or Weal-publick, it is a sign of fair Weather; God means a blessing to that land, for they will maintain truth and equity, that they shall like streams run in the streets; when God means to bless a people he sets up such; even *Egypt* shall not want a blessing whilest *Joseph* is the Governour.

See *Iere.*

22. 3, 4.

2 Chron.

9. 1.

On the contrary, if the Skie be lowring, if good men be the dispised Branches of the Land, if they that fear God be not set up, and honoured, but wicked Heads and Governours (not fearing God) get all the power into their hands, foul-weather cannot be far off, the Lord has a purpose to punish that people. When a King arose that knew not *Joseph*, it and he was not in favour in the Egyptian Court, as before, then in the Egyptian Sun declined towards

wards setting, and (not long
after) wrath fell on them and
rooted them out, in sore plagues,
and drowning in the Red Sea.
King *Solomon* has long since obser-
ved it, who had the best insight
into matters of kingdoms, *When*
the Righteous are in Authority, the
people rejoyce; God smiles upon
that Land; *But when the wicked*
bear rule the people mourn; some
Judgment lies at the door.

Pro. 22.3.

The Application of this, and
the last conclusion, shall be joyn-
ed together.

5 Doct.

The secure wicked world is little
or nothing moved with the removal of
the Godly. None considers, none
lay it to heart, and says to him-
self, *Sure these are taken away from*
some evil to come. Our considera-
tion is never so much to seek as in
matters 'twixt God and us: In a
private loss of a dear friend, we
can mourn, and take on, and lay
it to heart, but in a publick dam-
mage, where Gods Church is cast
into danger, there we fear not at
all, take no care for it. When

Esay. 26.
11.

Jer. 5. 4.

Jer. 12.
17.

we see one great stone after another fall out of the Wall, we consider it, and say, This Wall will not stand long : The righteous, the best and strongest stones of our wall, are dayly falling, and dropping into the Grave and yet no man regards it ; sensual security still makes the land drunk. It is the Lords complaint, that we have no eyes, his Judgments are far out of our sight, *Lord, when thy hand is lifted up, they will not see : Surely these are poor and foolish people, for they know not the way of the Lord, nor the judgement of their God.* It is the plague of the world that they shall have Eyes and see not, and hearts which consider not the things of God. Has the World neither Eyes, nor Heart ? yes but none for God. These things are hid from their eyes, and far from their Hearts. Their Eyes and their Hearts are but for their covetousness, and for to purvey for these earthly things.

The Reasons among many, may be judged these.

There

There is an evil disease of deep-
 sleep and security lies upon the
 World, whereby they mind no-
 thing of this nature, and are prone
 to put far from them the evil day,
 making covenants with death.

2. There is the *Athenians* dis-
 ease of curiosity, which makes
 us inquire after novelties, and
 the Lords dealings are altogether
 neglected, not thought upon.

The Lord in Judgment suffers
 it, that evils may overtake the
 wicked, before ever they thought
 on them.

The righteous are not regarded
 in their lives, and therefore are
 despised, and little consideration
 had of them in their deaths.

So far are the ungodly from
 thinking they are taken away
 from evil to come, that they lay
 it another way to Heart, even as
 matter of joy, that the Land, or
 place is well rid of them.

Are the Righteous taken away
 from evil which is to come upon
 others, then much more from
 evil to come upon themselves.

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11.

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Jer. 22.
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 ny, others, then much more from
 evil to come upon themselves.

here I 3. 1. Then

1. Then away with Purgatory the righteous are taken from that evil to come. An evil it is, where there is the punishment of loss and want of Gods presence, year which differs nothing in punishment of sense from Hell, but for the continuance. If the Lord take away the Righteous from evils on earth, much more from that evil of a temporary Hell. When they die, they go to rest and peace, but small is the rest that those torments will afford them.

2 Kings
22. 20.

Dr. Field in apprehend. to the fourth book of Church chap. 22. shews the very pontificians doubting this cleer Glas

2, Again it will cut off prayers to Saints departed, they are taken

away from evils, they know not our evils, they see not the miseries we suffer upon earth. So the Lord saith of Jo-

siah, his eyes shall not see all the evil that he will bring upon that place; No, he shall not see it in that Glas of the Trinity. The Saints departed see not our parti-
Saints

cular miseries ; they can help us living upon earth with their Prayers, but when they are dead, Abraham *is ignorant of us, and Israel doth not acknowledg us*; Our praying to them to see and help us out of our evils, is like the vain breath of a bowler, who having thrown his Bowl out of his hand, calls after it, and intreats it to run this way or that way. If the Saints be taken away from seeing, or knowing our evils, then do we call upon them for help in vain.

Esay 63.

16.

Scultetus

in Esaiam,

63. 16 ibi

plura con-

tra specul.

Trinitatis

imaginari-

um.

Let this give warning to a nation and people (yea to our nation, and us people) to take notice of the Lord's of late taking his Saints fast from among us, holy Sons, zealous Hearts, Heavenly Spirits, faithful Preachers ? Hast thou not taken these from us, O Lord ? what wilt thou do with us ? art thou not separating us for some judgment ?

O Brethren, let us meet the Lord, and hold his weapons, for doubtless when he comes thus,

he comes with a purpose to strike.

Zac. 3. 2.

For are not these as brands pluckt out of the fire? Now the Lord may deal with us as our sins deserve, and God knows that is an heavy doom; for the Righteous that would have broke the strong streams of his indignation are carried away. If the Righteous abide among us, though they do but hold up their hands, *Amalek*

Exod. 17.
11.

shall not prevail; but if we have no *Moses* left to do it, then *Amalek*, the enemy may over-run *Israel*. Why did not the plague now of late destroy all where it came? why came it not among us? thanks be to God for the prayers of the Righteous, for their sakes we are kept from the infection.

But what if the Lord thus deal often with us, to take from among us such praying Soule as this, what shall we then do, God being provoked, and we have none to quiet him and appease him, none to clap the hands and stamp

se to stamp with the feet, and cry, alas, for the abominations of the house of *Israel*? O let us be intreated (as wise Christians) to observe these evil days, and not be so sensual and senseless, as to think but meanly of the death of Gods dear ones. In them we lose our horsemen and our Chariots, the strength and munition of *Israel* consists in them. We had better lose many Pieces of Ordinance, then to have one of these taken from among us, for it is to be feared God has a controversie with that place where he picks out these persons in their flourishing age, and the prime of their years. Hard before the destruction and overthrow of *Jerusalem* there was a voice heard in the Temple, *Migremus, Migremus hinc, Let us away, Josophus let us away from hence*: We have heard this voyce, many of Gods Saints both have cryed, let us go away, and they are gone away from among us; yet we fear not, yet we tremble not, and never dream of any evil to come.

Ezek. 6.

11.

2 Kings.

13. 14.

Josophus

Sepe etiam

stellas

vento im-

pendentes

villis

Precipites

celo labi.

Virgil.

Georg. lib.

15

And 1.

And though we see the Stars falling, have not the wisdom to Collect, that it is a sign of some great Winds to blow upon us.

The prophet *David* might teach us to make better use of these things, who seeing the number of the godly dayly diminish'd, he cries out, *Help Lord*. He cries as if the axietree of Heaven and Earth had bin split asunder, as if the poles had knapt in pieces, and the World had received an irrecoverable loss; and what is it that makes this good man thus cry out, nothing but this, that the godly grew scarce, and the righteous fell into a small number, whereby some great judgment was likely to follow and destroy the corrupt World.

Besides Nations, it may be a warning to our Towns and families, if the godly in our Towns, or houses be taken from among us, it will not be amiss for us to look earnestly to our ways, lest the Lord make this as some Pro-
logue

logue to some Judgement coming upon us. These are like good Angels, while we have them to guard and procure blessings to our dwellings and inhabitations.

Q. It may be asked, yea, but how shall we lay their deaths to heart?

Answer, This way and by this means.

First, *Prayer*, beseeching God and praying for these two things.

1. That his taking of them away be in mercy, and not in Judgment: It is in mercy always to them, but pray we that he do it in mercy to us also.

2. That he would raise up holy and righteous ones in their room, that there may never want some holy ones to stand in the Gap.

Secondly, *Repentance*: so laying it to heart, as that we seek out and repent of those sins of ours for which the Lord might take them away, and bring his wrath on us.

Thirdly,

Thirdly, *Imitation*: so thinking of the righteous gone from us, that we labour to tread in those holy footsteps, and imitate those Graces which were eminent in them, and left for our pattern. Thus though they be taken away for evil to come, yet by this, our laying it thus to Heart, the Lord will avert the evil from us.

Use 3.

This will teach us how to lay the death of the wicked and unrighteous to Heart, that is to be considered of us also. As the Righteous are taken away from evil to come, so should we consider that the wicked are taken away for evil to come. They dying in impenitency and unbelief, cannot scape the deserts of vengeful wrath, that is their evil to come.

When prophane and Godless wretches die, the wicked should lay it to heart that live, lest they die so, and (as the Rich man said) come into the same place of torment. Alas, when they die all
their

think in us, those those at in tern. way our ord lay un-be gh- to at e-n-n- bl- s- d- y- r- f-
their good days are done; now they are taken away from evil, and vengeance to come, The Godly should lay it to heart also, and it should cause them to depart from iniquity. This was the Prophets practise, and ought to be ours, to consider the end of them, how God sets them in slippery places, and at length they rumble and fall into the pit, and sin and death push them down into perdition. Psal. 71

Yea, but are we not to mourn for them as such, by the loss of whom the Church and Commonwealth have received some sore stroke?

No such matter, nay rather it be-hoves us to joy when these horns (that pusht at *Jerusalem*, and hurt Gods Children) are thus broken in pieces: It is for some good to come unto the Church that they are removed out of the way: yea, when God picks out prophane and wicked men (especially great Branches) then may we have hope he is procuring some great blessings

Prov. 25.
4. 5.

Ps. 108. 9.

blessings for his people. Take away the dross from the silver and there shall come forth a Vessel for the Finer ; *Take away the wicked from before the King, and his Throne shall be established in righteousness.*

When the Godly are taken from among us, we lose a precious liquor of soverain vertue for good to the Church : if wicked ones be taken from among us, let their sinful associates mourn for the loss of one of their hellish Confederates and Companions. But count we no better of them then the Holy Ghost doth, their death is but the emptying of a filthy wash-pot, (*Moab is my wash pot.*) Corn will grow the better when Weeds are taken from it, which hinder the growth.

Our account must go like Gods account. The wicked are vile and base in their lives in his esteem, but more vile in their deaths.

Precious is the life and death of the Saints in his sight, so let it be in ours, for considering and
lay,

laying to heart their departure
from among us; lamenting in Je-
remiahs tone, *The Crown is fallen*
from our Heads, woe unto us that
we have sinned: they are taken
away for our evils of sin, and for ^{Lam. 5.}
some evils of punishment to come _{16.}
upon us.

FINIS.



A N
ELEGIE
O R

*The flowing Tears of a mourning
friend, poured upon the Grave
of the Holy living, and Happy
dying Christian, the Lady Mary
Gryffith, first wife to Sir Hen-
cry Gryffith, Barronet of Bur-
ton Agnes, who ascended to
Christ the day named from his
Ascention, An. Dom. 1632.*

(plaining Heart ;
THUS run Heavens VVheel ! Then Peace my
Such Heaven-born purposes 'tis not thy part.
To cross with Murmers. May not Providence
His Colonies of Hopefull't souls from hence

Tran-

An Elegy.

Translate, to seat them in a happier Clime,
Far above these Regions under the Line
Of frailtie and sin? Are there not Eastern Fruits,
Whose Seeds disdain with us to spread their Roots,
Bread in more generous soil and purer air?
Each flower has its own Orb, where it most fair
Doth grow & show; and in strange Earth doth pine,
As being from home. Thus thou, O Soul divine,
In this great Garden of the world didst spring
'Mongst lewd Mortals, and such fruit didst bring,
As sham'd our barren plants, sin-blasted Trees:
Yet, for all this by manifold degrees,
Our ground it was base, yea too much unfit
For thee a Grasse of Grace coelestial Slip.
Therefore that hand, which first thee planted here
(Heavens holy hand) because thou couldst not bear
Such flowers and fruit in this corrupted soil
As thou desired'st, (O now incorrupt Soul)
Has thee transplanted: Happie thou so dies,
To Re-grow a Prime-rose in Gods paradise.
Our eyes are needles Garden-pots with Tears
To water thee, there are no doubts or fears
Of parching heat, which siccidity doth bring
So near to living water, blessed spring.
But O my thoughtful Heart, thy Sighs supplie
The Rainy moisture of my Aprild Eye.
Oh that the puling Poet, whose purest skill
Was threneful Elegies, writ with Ravens quill,
Would now lend Verses to my grief-drown'd Muse,
Or into me their poetick Souls infuse:
Sure then this Name posterity and all times
Should find Immortalized in my lines,
Yet shall our Pen drop some black Tears for thee,
And write long Virtue's short Epitomie,

Dumb

An Elegy.

Dumb grief shall lend us Mutes, Liquits wet eyes,
Which joyn'd with Vowels of Sighs, thence will arise
Words, to set forth that which Mankind may vex,
All virtues, strong in one of weaker Sex,
Two things there are denominate, one compleat,
Concurring in her, she was Good and Great.
Twice born, first great, next Birth did stile her Good,
Noble by man, far Nobler by Christs Blood.
O, how swells Wormseed Man, lifts Crest on high,
If Or, Gules, Argent deck his Blazoncie?
This honour here counted such Glory loss,
Chuse Faith her Herald, for Arms, a bloody cross
Thus Born, choice education brings her up,
Seasoning with sweetest liquors this fresh cup.
Her Infants age gives Childhood full of hope,
Childhood brings youth, where Piety is the scope
Of all her actions Single, Married, both
To virtue, Husband, Christ she keeps firm troth.
And now my Boat being entering on the Main,
For life full-stream'd with good gifts fullest strain
Of Art is needful, Since I cannot skill
To handle curious Pencil, yet I will
Use shadowing Charcoal, Vertue needs no lace,
No Jaggs, or Fashes, her plain Coat to Grace,
When Sea, Earth, Air, Woods Gardens at on time
Do, deck, and dish a Table with the prime
Of all Tooth-witching Cates, stomach doth stand,
A doubtful Question is't how to move the hand.
This's good, that dainty palate likes th' other best,
This sawce, that Junket's rarity, 'bove the rest.
Such is the Toths temptation, like's my case
A Squadron of air qualities are in Chase
Before my Pen, which first to single out
In midst of such rich choice I stand in doubt.

Yet

An Elegy.

Yet none so fit I find to have first place,
As that Great-little Virtue, High-low Grace
Humility, which ne'r could Trumpet blow,
Plaies least in fight, and hides it self from show.
Who ever saw Prides Chair set in thine eyes,
Or like the swellig Bubble saw thee rise
Above the level of Waters? Glories seat
Follows the lowly-little, flies the great.
Thou sought'st not earths applause or fummy fame,
Whose heart was modeld to a better frame.
It is in th' Sphere of Saints as in the Skie,
The highest Stars seem smallest to the Eye.
What needs it name thy Faith, thy love! we guess
Poor long since styl'd the Pities patroness,
Touching thy Zeal, whiles here we thee did hold,
Winter was warm, now midsummer is cold,
Some Querists ask, what this cold weather meant?
Why? Have we not lost Zeals fervid Element:
Chast, modest, sober, patient, discreet,
A very Center, where Virtues did meet?
Thrifty in words, shunning her Sexes blot,
A Tongue that hangs too loose without a knot.
Yea you corrupted Times, worlds worst, curst dreggs,
The Dam that daily hatches some black Eggs
Of Lust, Soul-rusting pride, and fashions strange,
Whose brood's Court Lunaticks in monthly change:
(How many traps, alluring baits do lie
And rest in naked breasts for an adulterous Eye?)
Tinctur'd by you not she, knew not your toys,
Nor dieted her Soul with Dunghils joys,
Smells as foul earth: your Sophistrie she fled,
Which makes a two-fac'd Monster with one Head:
An Act calls God Bungler, Blush stars and Sun:
Art perfects that face Heaven had not well done.

Three

An Elegy.

Three things were deemed precious ~~in~~ Eye, (vie.
Time, Faith, Christs Blood for which her prayers did
In first the second, by second third she got,
'Bove both *Indie's* treasures a surpassing lot.
Put to the Trial Temptatious hotest flame (came :
She du'd, endured, stood, withstood, quencht, ore-
And from Whales belly, out of sorrows Hell
Of Gods supporting Grace could wonders tell.
O Heavenliest Art, (that sweet Experience)
She could decline Afflictions in each Tense,
What Present, Past, and future fruits they bring,
How Saints do sometimes sink, then float and swim.
Yet here's not all, more Virtues could I pick,
To puzzle and gravel all Arithmetick :
Which makes me pity that poor *Stagyrite*,
When he did his Ethnick Ethick Volumes write,
VWhere all the moral Virtues he could count,
The number of eleven did not surmount.
Our living Volum fair printed had far more,
Our little VWorld saith his great world was poor :
For whose dear sake Grammarians may define
Virtue always of Gender feminine.
Thy death sham'd not thy life, thy dearest friend
On his day chose thee to him to ascend.
Thy green years promis'd life, Virtue full grown.
Pronounc'd thy field was ripe, fit to cut down
Living, each one had part of Joys in thee,
Dying, like griefs as having from our Tree
Best branch rent off, O loved Spousefells crys one !
Dear Daughter another, Sister, Companion :
Kind Lady these, all Friend: both ~~loved~~ and true
With love engrain'd that never chang'd the hew.
Thy Battel's ended, Lawrel decks thy brows
Deaths livery ours, the fadest Cypress boughs

Had

An Elegy.

Had death spar'd thee a while, and given leave
'Mongst us thy friends some legacies to leave,
Our griefs had lower ebb'd, Lo, I desire
For Legacy some coals of thy hot fire
Of Zeal, to heat my freezing frigid heart :
Or else of thy Humility a part. (given
'Gainst innate Pride. O thou mightst well have
Thy Love divided amongst six or seven.
Thy worlds contempt had been an excellent gift,
That eight or nine amongst us might it shift. (hence
And knowing our hasty spirits, when thou slips
Why didst thou not bequeath thy Patience ?
Thou knewst how many walk'd with that bad note
Of busie scullers in anothers boat : (quest.
Couldst not thou say, Friend, take thee this be-
Handle thine own Oars, that becomes the best,
I leave thee it 'cause I lov'd it ? Thus, good heart,
Thou mightst have given us every one a part.
I see Death will engross, say what we list,
He scorns our Laws, will be a Monopolist
I'll not Chide fate, nor curse dire destiny,
Nor challenge Death to field, nor rage and cry,
O hateful Heavens ! when Providence will & must
Have the perledst Mortals once to kiss the dust.
Here Heart from sighs, our Eyes from brackish tears,
Body from weakness, Mind from horrid fears
Can't be priviledged. Earths Cushions, pillows best
Be stufft with thorns : or life is stuck and drest
VVith netles, briars. Blest be thy Pylat Death,
VVho hence from Pirats on these Seas beneath,
Sin, Misery, VVanity, doth our Souls transport
Into Heavens blessed Harbour, Rests true Port.
VVhere neither boistrous North, West, South or East
Raifes ambitious VVaves, nor yet that Beast

Levi.

An Elegy.

Leviathan below can Cables break,
Or with Temptations make our Pinnacle leak :
VWhere we forget those Threnodies of grief,
VVeep watery Eyes ; and, VWho can send relief ?
For me, (*Imparadis'd Soul*) to thee once dear,
Assistant, witness in thy assaults of fear.
And sore *Soul-combates*, were *Saints* power to mind,
As mind here was I should not stay behind:
For reason and religion both this prove,
Heaven doubles Gr ce, and so it doubles Love.
Some curious Eyes did look I should rehearse
Some light-heel'd lines in a wit-woven verse.
VVisemen will think the match is very base,
To lay on cloth of Gold a Buck-rams lace,
Or motleys purls and edge. The sobred Grave
Hate feathred leightness, and substantials crave.
Her aims o'reclimb'd the Stars, who gravity
Sleight neither know themselves nor her nor me.
Nor eare I what capriccious Judges think,
Who say, here it flatteries mart, and Oile for Ink:
I'le glew these lines on envious slaunders barr ;
And Twelve of Malice's Clients, that would marr
A VVorld of honesty shall empaneld be,
To vent galls verdict 'gainst this verity.
Truth fears no blasting breath ; come, slander speak,
Or bite thy lips in anger till th' Heart break.
Had she no faults? yes some, thou more, none's free;
Adam fell once, we often, sometimes she.
VWhen Marbles moulder, and pounded are to dust,
Yet fresh shall be the Memorial of the Just.
When in my Memory enrolled I find thee not.
Well may I doubt all virtue I hove forgot
Sanctities pen writes such an Epicede,
Quaint'st brains mere *Pernasian* doth exceed.

Ermins

An Elegy.

Ermins are vermin base in Arms and Coat,
Where Grace powders not life with holy note.
Good Day thou hast gotten, & bidst us Good night;
Leaving thy virtuous pattern to guide us right :
An holy courie chalks th' way to Heavenly light.
Let vain World dresse its Carps, spit, spite, fume,
A Gracious life leaves fairest Epitaph. (laugh,

The Epitaph on the La-
dy *Mary Gryffith.*

FROM mothers womb unto earths womb the grave,
Through th' Worlds desert some years I wandered
have.

Nature gave being, Grace well-being, Death th' best,
Heavens happy Being to Soul, to Body rest

I lie here waiting till the last shrill-voic'd Trump
shall breath new life into this dead Clays lump :

Then shall be at once two Nuptials solemniz'd

Of Body to Glorious Soul, and both to Christ.

O Mortals learn of me, make Christ your scope,

By Prayers and Tears I came to rest in Hope.

FINIS.